

China Reconstructs

VOL. XX NO. 6

JUNE 1971





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A QUOTATION FROM CHAIRMAN MAO TSETUNG

So long as we can grasp the science of Marxism-Leninism, have confidence in the masses, stand closely together with the masses and lead them forward, we shall be fully able to surmount any obstacle and overcome any difficulty. Our strength will be invincible.

China Reconstructs

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COVER PICTURES:

Front: Oil drillers of Taching.

Inside front: Army medical workers and the health workers of Shangfeng commune in Hunan province ford a river in their tour of communes.

Back: Morning in Taching.

Inside back: Children's after-school table tennis training class, Peking.

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Health and Medical Care for

ON June 26, 1965, Chairman Mao told the medical workers of the country, "In medical and health work, put the stress on the rural areas." This was evidence of his deep concern for the health of China's several hundred million peasants. For six years revolutionary medical workers have put this into practice. With the help of the peasants they serve, they have done much to bring rapid progress in rural health and medical work.



Dr. Wang Yu-wen of Tientsin treating the daughter of a commune member.

SINCE 1966 when the cultural revolution began, 300,000 city medical workers and graduates from medical colleges have settled down in the countryside and remote frontier regions. In some cities more than 50 percent of the medical personnel went. An estimated 400,000 more have been organized into mobile teams which tour the villages giving medical service.

LARGE numbers of "barefoot doctors" — commune members who have taken courses in medical treatment — are a new force in improving the rural health conditions. (In south China they work in the rice fields, hence the name "barefoot doctors".) Army medical teams and city medical workers train them. Their number rose from 500,000 in 1969 to over a million in 1970. Every production brigade in many areas has two or three barefoot doctors. Commune members who are part-time health workers able to treat most of the common injuries and illnesses in the countryside now number over 3,000,000.

A peasant doctor of Mongolian nationality (left) giving treatment in the pastures.



the People

THE cooperative medical system is a creation of the peasants themselves who follow Chairman Mao's call to "get organized" and rely on their collective strength to run medical services. The system is voluntary and runs on the principle of mutual aid. Commune members pay a small fee every year. This plus funds from the commune makes the cooperative medical fund. Treatment requires only a tiny registration fee and medicines are free. More than half of the brigades in the country have adopted this system.

Some communes and brigades can now do most of the task of prevention and treatment by themselves. After adopting the coopera-



Medical workers of Chaoping county in the Kwangsi Chuang Autonomous Region drying medicinal herbs.

tive medical system, the peasants of Tehsing county in Kiangsi province, for example, began to publicize and teach hygiene. They launched mass movements to collect and plant medicinal herbs. In the spirit of self-reliance, they

compounded and used them for their own medicines. The result was that peasants paid less to the cooperative medical system, the number of illnesses dropped and ordinary diseases could be treated in their own villages.

A health team from an army hospital and peasants of Chuchiang county, Kwangtung province, search for snails in the campaign against snail fever.



MORE and more of the serious diseases are being cured in the countryside now.

In the rice-growing areas of south China, in answer to Chairman Mao's instruction, "Snail fever must be wiped out", 30,000,000 people have launched continuing campaigns to kill snails, the intermediate carriers of the disease. Many victims of snail fever have regained their health.

Both Keshan disease (a kind of heart disease) and Kaschin-Beck disease (disease of enlarged joints),

endemic in some regions of north China, were incurable before liberation. Even after liberation, doctors influenced by Liu Shao-chi's revisionist line in health and medicine declared them incurable. But once this revisionist line was smashed during the cultural revolution, these diseases were conquered by ordinary medical workers and the people. Patients of several decades were saved by medicinal herbs and the combined efforts of doctors trained in traditional Chinese methods and those in Western methods.

REVOLUTIONARY medical workers have performed a number of "miracles" in medicine. This came as a result of following Chairman Mao's directive on serving the workers and peasants, combining their enthusiasm with scientific spirit and breaking away from supposed limits set by bourgeois medical authorities. Some of these are:



The No. 230 army hospital successfully rejoined a limb severed in three sections.

THE "LIMITS" SET BY BOURGEOIS MEDICAL AUTHORITIES

Limbs completely severed for six hours cannot be reattached.

Burns over more than 80 percent of the body are fatal.

A heart which has stopped beating for six minutes cannot be revived.

The after-effects of polio are incurable.

THE ACTUAL PRACTICE OF REVOLU- TIONARY MEDICAL WORKERS

Limbs completely severed for 24 hours are successfully rejoined.

A worker with over 98 percent of her body burned saved.

A soldier whose heart stopped beating for 3 hours 23 minutes after an electric shock revived.

New acupuncture makes patients paralyzed for years stand up and walk again.

LONG LIVE THE VICTORY OF THE DICTATORSHIP OF THE PROLETARIAT!

— In commemoration of the centenary of the Paris Commune

by the Editorial Departments of *Renmin Ribao*, *Hongqi* and *Jiefangjun Bao*

This important article in booklet form falls into the following six parts:

1. The Principles of the Paris Commune Are Eternal
2. It Is of the Utmost Importance for the Revolutionary People to Take Hold of the Gun
3. Revolution Is the Cause of the Masses in Their Millions
4. It Is Essential to Have a Genuine Marxist-Leninist Party
5. The Modern Revisionists Are Renegades From the Revolutionary Principles of the Paris Commune
6. Persist in Continuing the Revolution Under the Dictatorship of the Proletariat and Strive for Still Greater Victories

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IN Peking, Shanghai and Kwang-chow, three-way groups made up of medical instrument plant workers, research personnel and medical workers are formed to investigate in the countryside. They have not only compounded about 100 new medicines based on rural folk knowledge but made low-cost, light, simple, multi-purpose medical equipment for use in rural and mountain areas.

A transistor impulse therapy machine is one of them. The size

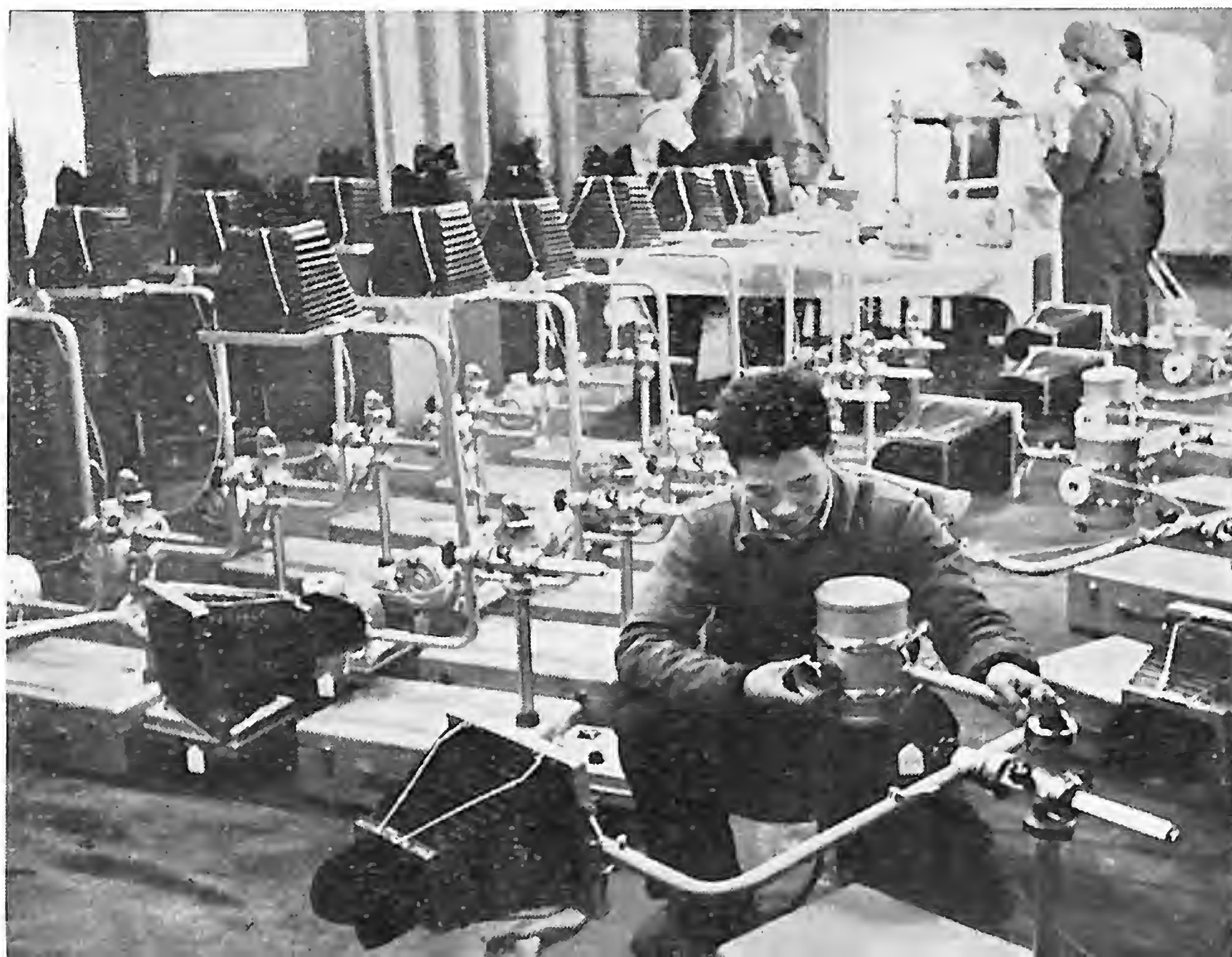
of a book and easily operated, it treats back strains, sprains and 20 other common illnesses. Another is a transistorized biopsy instrument for making frozen sections on the spot for pathological diagnosis. It can also be used to treat skin diseases and do some surgical treatments on warts, moles and small angioma, etc.

TO reduce the cost of medicine for the people, on August 1, 1969, the government slashed

prices on medicines, medical instruments and biotic preparations. The average price of medicines is now 80 percent lower than in 1950 and 37 percent lower than before the cultural revolution.

Three-quarters of capital investment for health and medical service in the Kwangsi Chuang Autonomous Region, three municipalities and 12 other provinces went into the establishment of county medical networks.

Light X-ray machines made especially for touring medical teams.



Pharmaceutical industry keeps pace.





THE KEEPERS OF TANGLHA PASS

KAO CHUNG-LING

Highway repair.

IN China's southwest the Tanglha Mountains, part of the Kunlun range, tower a majestic 5,000 meters into the sky above the Chinghai-Tibet Plateau. It is an area of year-round blizzards. In mid-summer the temperature rarely rises above freezing. In the Tanglha Pass, however, the snow is even heavier and the winds fiercer. Some people call it "the storehouse of wind and snow", others "the death line" where no living thing can exist. Here runs the vital Chinghai-Tibet highway.

In this snow-covered pass where the air is very thin, eleven workers born of Tibetan serfs — the No. 107 Maintenance Squad — work tirelessly year in and year out. Cited many times for the living way they study and apply Mao Tsetung Thought, they defy hardship and even death to maintain the highest ten kilometers of the highway.

Not long ago one of the worst blizzards in history swept through the pass and grade nine winds blew tons of snow on the highway. The pass was obliterated. Like daggers the workers plunged into the white mass. "This army has an indomi-

table spirit and is determined to vanquish all enemies and never to yield." This quotation from Chairman Mao guided the men in fighting the snow. Solawangchia, Communist Party member and leader of the squad, led the battle to clear the highway. The howling wind threatened to knock the men down. Bracing himself, Chuchu, the vice-squad leader, smashed open the ice with his spade. Chahsi, a worker, summoned all his strength to shovel up some snow only to have it blown back into place. The stuff cut their faces, drove into their clothes. They struggled stubbornly for a dozen hours, finally clearing enough of the highway for trucks to pass.

But the storm raged for twenty days. The first day of battle won, the men sat down around their oil lamps to study Chairman Mao's *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains*. Before sunrise the next morning they again plunged into the snow. For twenty days they fought relentlessly, keeping the road clear for traffic.

Snowstorms are the main enemy along the highway, but sometimes the road up to the pass is hit by floods. One day the men were repairing the highway in the freezing rain. Suddenly a flooded stream above overflowed and swept down with such force that it broke a culvert and threatened to overrun the highway. At once Solawangchia and the rest of the men jumped into the raging waters to repair the culvert. They finally succeeded after several hours of hard struggle.

IN *Serve the People* Chairman Mao teaches, "These battalions of ours are wholly dedicated to the liberation of the people and work entirely in the people's interests." These words are engraved in the hearts of Squad No. 107 and shown in their actions. "Loyal to the revolution and devoted to the people" is the way Tanglha travellers praise the squad.

One day in August last year, a P.L.A. truck with an important load broke down near the pass. Before the P.L.A. soldiers had found the trouble, the maintenance workers appeared out of the snow-

storm and asked them to come warm themselves in their house and eat a hot meal. Deeply moved, the soldiers replied, "Thank you. We're grateful, but we must guard the truck."

Looking at these men all covered with snow, the workers thought, "We can't let them freeze in this storm!" **"All people in the revolutionary ranks must care for each other, must love and help each other,"** Chairman Mao teaches. They decided to push the truck into their yard so it could be guarded and at the same time the P.L.A. men could warm themselves and eat. One soldier exclaimed, "You men are really stubborn servers of the people!"

Chairman Mao points out, **"It is not hard for one to do a bit of good. What is hard is to do good all one's life and never do anything bad, to act consistently in the interests of the broad masses, the young people and the revolution, and to engage in arduous struggle for decades on end. That is the hardest thing of all!"** This teaching inspires the workers in the Tanglha Pass to always try to act consistently in the interests of the people. The eleven men of the squad are the only people at the pass. Sometimes a truck stalls or is stopped by too much snow or wind. Sometimes a truck drives up in the deep of night and the driver and passengers need to rest or stay overnight. The workers are always there to welcome them with milk tea and a hot meal. Then they settle their guests down in their own beds. One of the workers said, "Maybe we have a harder time, but as long as it benefits the people, we're happy."

Once, in the middle of the night a truck full of people stopped near the pass because it was too dark on the difficult road. The workers

rushed out to guide the truck to their house and invited the people in to eat and get a good night's rest. Then they quietly went out to clear the road. The next day they accompanied the truck, guiding it down out of the pass.

Another time, an old grandmother and her daughter with three children travelling through for the first time reacted so strongly to the thin atmosphere that they could not continue. The workers brought them milk tea and water and settled them down for a rest. But the grandmother and the three children were weak and they grew worse. Their truck had gone on and the men were worried. There are no doctors or medicine in the nearby mountains. In spite of the wind, snow and bitter cold, the workers put the grandmother and the three children on their backs and carried them ten kilometers to the Tanglha P.L.A. station where they could get treatment.

THE men of squad No. 107 often say, "To make revolution you have to have Chairman Mao in your hearts and Mao Tsetung Thought in your heads." With deep proletarian class feeling they have studied and applied Chairman Mao's works. Out on a job, they carry Chairman Mao's works with them in a small bag. They continue their studies wherever they go. In the summer they live in tents. Sometimes the fierce wind shakes the tent so hard that the oil lamps cannot be lighted. Then they turn on their flashlights to study. They do not yet know many characters, so in order to find out the meaning of a word they sometimes walk many kilometers to find someone to ask. They ask all passers-by. The workers' walls are covered with articles they have written themselves about what they learned in applying Mao Tsetung Thought and repudiating revisionism.

Clearing ice from the highway.



A Co-op Store Serves the People



Supply and marketing co-op comrades carry their goods into a remote mountain region in order to serve commune members better.

KANTUNG COMMUNE lies high in the mountains 150 kilometers from the county town of Jungshui Miao Autonomous County in the Kwangsi Chuang Autonomous Region. Our supply and marketing cooperative serves 4,000 families of Miao, Yao, Tung, Chuang, Han and Shuichia nationalities scattered in 89 villages. A trip to our store means a day or more on tough mountain trails.

For the People's Convenience

There are 21 of us working in the co-op. In the past, we were influenced by Liu Shao-chi's counter-revolutionary revisionist line. We only traded over the counter and didn't think of whether this was good for socialist production or convenient for our

customers. Then, during the cultural revolution, the commune members raised over a hundred criticisms of our management, methods, service and attitude. This shook us up.

We took a good look at our work in the light of Chairman Mao's teaching on serving the people wholly and entirely. We saw that all our work should be for the convenience of the people and set out to change our methods.

One evening an old peasant came in to buy tools. He had walked all day, so we let him spend the night at the co-op. "Your co-op's really fine!" he said. "It's a pity the mountains make it so hard to get here."

This made us think. We had improved our attitude at the counter,

but was this serving the people wholly and entirely? With this problem in mind, we studied the "three constantly-read articles", Chairman Mao's *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains* — articles which teach wholehearted service to the people, devotion to others without thought of self, and persistent hard work. We realized that there is an end to our counter but no end to serving the people. The orientation for our service is the needs of the commune members. We decided to break with old tradition, get out from behind the counter, pick up carrying poles and take our goods direct to the villages.

One snowy day we went to the Taping brigade 30 kilometers

away. We had to cross South Knife Mountain, 1,800 meters high, over a path so steep and slippery that even walking without loads would have been tough. When we were still two kilometers from the village, tired, hungry and soaked with sweat, some people hurried out to help us. We forgot our weariness.

As soon as we entered the village we were surrounded. We set out our wares at once and started selling our goods and buying medicinal herbs and other local products.

A woman came up and started walking around looking for something. One of us asked her what she wanted. "Scissors," she replied. "You're all out. I'll buy them next time I go down to the co-op." We can't let a commune member miss work and go climbing over mountains just to buy a pair of scissors, we thought. So we phoned the co-op and told them to send someone out. The next day a comrade arrived over the same difficult trail and delivered the scissors to the woman. "You think of everything!" she exclaimed. "You really serve the people wholly and entirely."

We began to set up trading stands in the villages managed by local peasants. This was even more convenient for the people, who now no longer had to wait for our trips to buy most items they needed. With the help of the people our co-op accomplishes a lot more than we could by ourselves.

Helping Increase Farm Production

Since we lose money selling things for farming, we had been reluctant to handle tools, fertilizers, insecticides and so on. In other words, we were not actively helping the commune and teams develop their agricultural production.

During the cultural revolution we studied what Chairman Mao meant when he said that "**the general policy guiding our economic and financial work is to develop the economy and ensure supplies**". We realized that if we didn't conscientiously help develop farm production, we weren't running our co-op well. We began to

help the commune and teams by doing a good job of supplying the things needed for production and cooperating with them in every way to boost farm output.

In the spring of 1969 they urgently needed a certain kind of tool. We only had a few in stock and there were none in the county, so we sent people out to arrange for a supply. At the same time we went to the brigades to help repair tools on the spot. This met the needs of the spring plowing on time.

Last summer our commune was plagued with insects. But because we had previously arranged for a shipment of insecticide and chemical fertilizer, we were able to meet the emergency.

We think that to serve agricultural production well we should go further than just helping the commune and teams increase grain production. We should also help them run medicinal plant, tea, tree and pig farms to develop the collective economy. On our days off

and after work, we opened up two-thirds of a hectare of mountain wasteland and set up an experimental farm where we worked hard at raising seedlings and experimented with cultivating wild medicinal plants.

In the past three years we have raised 80,000 chestnut and palm seedlings for production teams and brigade tree farms. We have organized trips for brigade members to come and see the wild medicinal plants we have succeeded in cultivating. We have also set up a pig farm where we breed improved varieties for the production teams. We have helped the brigades set up 26 medicinal plant, tea and tree farms.

Supporting the Building of Socialism

Our mountains are covered with bamboo. But without a road we could not ship it out. The people were very concerned about this. Wouldn't it be fine, we thought, if we could dredge the Kantung

The Kantung brigade's tea farm, which the co-op helps to run.



River so we could float the bamboo out to serve the socialist construction of our motherland? We proposed this. The commune and county leadership approved.

We sent co-op people to work with the cadres of the brigades along the river, climbing cliffs and crossing ravines, investigating the sandbars and flow of the river, making plans and drawings for the project. We sent some of our stronger comrades to take part in

the dredging with the commune members. Along with everyone else, they ate and slept at the riverbank worksite, fighting the rapids and sandbars in the cold. Each of us who were left at the co-op did the work of several in order to maintain normal service.

In two winters of hard struggle in 1966 and 1967, we blasted and dug away 198 sandbanks, opening up the Kantung River to transportation. Since then an endless

stream of bamboo has flowed out of our mountains to support socialist construction. In 1967 the collective income of the commune and teams was increased by the sale of 70,000 bamboos.

Now we co-op workers work with leaders and peasants to plant and maintain forests on the mountains along both sides of the river. In 1969 alone we planted 240 hectares of bamboo which is now growing rapidly.

QUESTION AND ANSWER

What Are 'May 7 Cadre Schools'?

VARIOUS types of May 7 cadre schools have been set up in China's countryside as the result of Chairman Mao's May 7, 1966 directive in which he said, "Going down to do manual labor gives vast numbers of cadres an excellent opportunity to study once again." This method of cadre participation in manual labor has now become permanent.

Classes continue to exist after socialism is established. Both the bourgeoisie and the proletariat want to win cadres and successors to its cause. This is an important aspect of the class struggle today. Like all members of exploiting classes in history, traitor Liu Shao-chi did everything he could to spread reactionary fallacies such as that manual labor is inferior, officials are superior and the people are lowly. He advocated that the aim of studying was personal prestige and to become an official, and that manual labor is punishment for mistakes. His aim was to turn cadres into intellectual aristocrats divorced from proletarian politics, from the workers and peasants and from production. Cadres so corrupted can serve his scheme of capitalist restoration for China.

Chairman Mao wisely points out, "It is necessary to maintain the

system of cadre participation in collective productive labor. The cadres of our Party and state are ordinary workers and not overlords sitting on the backs of the people. By taking part in collective productive labor, the cadres maintain extensive, constant, and close ties with the working people. This is a major measure of fundamental importance for a socialist system; it helps to overcome bureaucracy and to prevent revisionism and dogmatism."

May 7 cadre schools put this into practice, giving cadres an opportunity to take part in collective labor and be re-educated by the poor and lower-middle peasants. So strengthening cadres helps consolidate the dictatorship of the proletariat and prevent a capitalist restoration.

Students in the cadre schools study and work. They study politics and military affairs, raise their educational level, work in agriculture and sideline occupations, criticize the bourgeoisie together with the workers and peasants, do mass work among the people. The fundamental task of the school is to use Mao Tsetung Thought to eliminate the cadres' bourgeois ideas, build working-class thinking, raise

their awareness of class struggle, of the struggle between Chairman Mao's proletarian revolutionary line and Liu Shao-chi's counter-revolutionary revisionist line and of the need to continue the revolution under socialist conditions in the course of class struggle, the struggle for production and scientific experiment.

The May 7 cadre schools have helped many veteran cadres renew their revolutionary vigor and many new cadres have strengthened their working-class feeling, gradually moving their stand to the side of the workers, peasants and soldiers. The students of the cadre school put it well: "Our callused hands hold the red flag of revolution higher, our muddy feet are firmer on the revolutionary road and our hardened shoulders carry heavier loads for the revolution."

Thousands of cadres have gotten rid of such exploiting-class tendencies as seeking comfort, fearing difficulty and lording it over others. They have taken over the revolutionary traditions of self-reliance, hard struggle and defying hardship and death. They are revolutionary fighters who remain ordinary people while serving as officials.

A Little

Red Soldier



Cheng Chao-ying (left) and her classmate reviewing lessons.

HSIANGCHANGLU Primary School is in Peking. Last March the boys and girls of the school's Little Red Soldier Regiment held their first meeting of the semester to discuss what they had learned in studying Marxism-Leninism-Mao Tsetung Thought and applying it to their everyday problems. The rich contents of their talks show how healthily they are developing. Cheng Chao-ying, the chairman of the meeting, is a fine example.

Cheng Chao-ying, a 12-year-old worker's daughter, is in charge of the regiment's leadership group. Since she was little she has known how miserable life in her family was before liberation. When she first went off to school, her mother took her in her arms and said, "Little one, you don't know how happy I am to see you going off to school with a school bag over your shoulder! When I was your age I was begging for food. A landlord set his vicious dog on me and that's how I got this scar on my face. You know already how the Communist Party and Chairman Mao saved us from that awful life. Today you're starting school. You must remember to be Chairman Mao's good girl."

Chao-ying studied well. Like all organizations in China, the school is also a collective, and Chao-ying served it enthusiastically. She joined the Little Red Soldiers and when she was only nine years old she was elected to the regiment's leadership group. It was not easy

for a little girl to be a leader of 600 Little Red Soldiers, but there were older people to help her. There were People's Liberation Army men working and teaching, there was a teacher who was the political instructor, and there were the older boys and girls among the leaders. She made rapid progress.

Nevertheless there were always problems. Once the head of the regiment's leadership group asked her to be the chairman of a meeting of the entire regiment. But the speaker's stand was higher than she was. A mischievous boy deliberately came to the meeting late. "Hey, Commander Peanut," he hollered from the doorway, "I'm late!"

Other boys and girls in the back laughed and began heckling Chao-ying. "Where are you, Comrade Chairman? We can't see you! Why don't you stand up on top of the speaker's stand?" Everyone laughed. Chao-ying held back her tears until the meeting was over and then broke out crying. Better not to be a leader, she told herself, I could play more and not get teased so much.

Wisely, the political instructor came to comfort and talk with her. "Chao-ying," he said warmly, "suppose you and I study the three constantly-read articles of Chairman Mao together? From *Serve the People* we could learn how Chang Szu-teh wholeheartedly served them. From *In Memory of Norman Bethune* we could learn to

serve them without any thought of ourselves. From *The Foolish Old Man Who Removed the Mountains* we could learn confidence and persistence. You know, we mustn't fear teasing, difficulties and setbacks."

When Chao-ying first received the list of regiment members, she had not yet learned to read well enough to recognize all the names. But she set out to become close with everyone and this helped her to read all their names.

Little Red Soldiers are not immune to quarrels and they often brought them to Chao-ying to settle. At first she didn't know how. These were her good friends and she didn't want to offend any of them. Then she thought of how the P.L.A. uncles and their political instructor had come and had warm talks with her when she was having difficulties. They had helped her study Chairman Mao's teachings and use them to tell right from wrong. Gradually Chao-ying learned to do this kind of ideological work.

One of the pupils in Chao-ying's class didn't get along with the others and someone said, "Ignore that troublemaker." But Chao-ying didn't think that was right. "We should help him overcome his faults and unite with us. If we ignore him, he'll go on feeling isolated and just become more hostile. Marx said that only when the whole of mankind is liberated can the proletariat liberate itself.

If we can't even unite with one person in our class, how can we think of uniting with the people of the world to liberate all mankind?" She and the other Little Red Soldiers warmly helped the boy to change and not long after he joined the regiment.

During the 1969 spring vacation, Chao-ying concluded that in order to do ideological work in the regiment well they should first work with the leaders themselves. If they did as Chairman Mao taught, then they could lead the regiment well and influence the rest of the pupils. She proposed that the leaders form a study group to learn about classes and class struggle.

In the bitter days of the old society, the exploiting classes oppressed the peasants so hard that most of the time they had only chaff and bran to eat. These are now called "bitterness meals". The leaders decided to go out to the commune where they regularly did physical labor, get some chaff and make such a meal to help them realize the bitterness of class exploitation and oppression.

The day they chose was snowy and cold and the road was slippery. Their teachers advised them not to go. "When it snows," Chao-ying answered, "the worker uncles still go to work and the P.L.A. uncles still stand guard on the borders. Besides, the worse the snowstorm, the better we can steel ourselves into more determined revolutionaries."

Chao-ying and other leaders of the Little Red Soldiers walked eight kilometers in the storm. The road was treacherous. She thought of the modern Peking Opera, *Taking Tiger Mountain by Strategy*, and said to her companions, "You see? — it's just like the P.L.A. uncles in the snowy forest!" And in high spirits they began imitating the skiing movements of the actors in the opera.

The children got the chaff and brought it back to school, prepared a meal and invited some veteran miners to talk about their childhood. They had worked as child miners in the old society, digging and carrying coal out of small

mines, never seeing the sun, wasting away from exhaustion and too little to eat. The capitalist mine owners had never given them even enough chaff buns to fill their stomachs.

The boys and girls listened, tears in their eyes, fists clenched in hatred or sunk in thought. They were understanding more of what classes and class exploitation meant, that capitalists are an exploiting class living and feeding off the workers. That kind of society still has not been wiped off the face of the earth. Even though it has been eliminated in China, remnants of exploiting-class thinking still remain. The leading group of the Little Red Soldiers Regiment resolved to follow Chairman Mao, fight hard in the revolution and help eliminate exploitation and exploitative thinking from the world.

Remembering that Chairman Mao teaches that class struggle must be a major subject in education, Chao-ying tries to give all the activities of the Little Red Soldiers Regiment class content. Encouraged by the school's revolutionary committee and teachers, they recently organized a visit to "Dragon's Beard Ditch", which was a Peking slum before liberation, now a broad street and a people's park. They were welcomed warmly by retired workers and members of the street committee, who told them what life was like in the slum before liberation and of the rebirth that followed. When they returned, their teachers suggested that they write up a report of their visit and use it as a text. Who would teach this lesson? "I'll try," Chao-ying volunteered.

One morning Chao-ying mounted the platform in front of her fifth grade class. Tears in her eyes, she read "Dragon's Beard Ditch, Past and Present". Then she asked, "What was life like for the people of Dragon's Beard Ditch before liberation?" Raising their hands, one pupil after another stood up and told what he had learned. They accused the old society of squeezing the working people into ramshackle shacks along both sides of the stinking ditch and

forcing them to live as scavengers and beggars without enough to eat or wear.

"Was it only the working people of Dragon's Beard Ditch who suffered so?" Chao-ying asked the class.

"No," replied one pupil, "working people all over the world write their story in blood and tears."

"Why did the working people have it tough in the old society?"

"Because they didn't hold state power in their own hands and therefore the landlords, capitalists and imperialists could exploit them any way they wanted."

"How did Dragon's Beard Ditch change after liberation?"

The pupils enthusiastically described the new street, the new houses and the wonderful park nearby, how the people all have jobs and their children go to primary school.

Finally Chao-ying read a poem popular among the people who live in the new Dragon's Beard Ditch:

*Dragon's Beard Ditch is now long
and wide,*

*Shining in the light of the red
sun above.*

*Today millions of "Foolish Old
Men" fight evil*

*And sweep away the ills of thou-
sands of years.*

*Barren plains and bitter seas
wear new garb,*

*The socialist way leads to the
bright future.*

*In our happiness we remember
Chairman Mao,*

*We will always follow the Com-
munist Party.*

The bell rang and the class ended with the pupils still immersed in strong proletarian feelings, in hatred for the old society and love for Chairman Mao and the Communist Party. "Little Chao-ying taught the lesson well," a teacher remarked, smiling.

The Story of a Veteran Militiaman

HUI CHUN-WEN

Hao Huai-yu is an old militiaman of Tungping village on the Pohai plain in Shantung province. Led by the Party during the anti-Japanese and liberation wars, he and Tungping's militiamen fought the Japanese invaders and Chiang Kai-shek bandit troops in coordination with the local armed forces and the regular army. His heroic deeds are still being told. Today he is a vice-chairman of the commune revolutionary committee, a member of the county revolutionary committee and an activist in the living study and application of Chairman Mao's works.

IN 1940 the Japanese invaders marched into the Pohai plain. Wherever they went they built forts, burned, killed and looted. From a stronghold near Tungping village, the Japanese troops assisted by Chinese traitors came out for mop-ups every two or three days, plunging the villagers into great misery. The ruthless raids made Hao Huai-yu boil with rage.

One evening Hao Huai-yu was lying on the brick bed in his home when Liu Tsung-yi walked in. Tall and broadly built, 40-year-old Liu was the first Communist Party member of Tungping village and was in charge of the village guerrilla group.

Hao's father and Liu Tsung-yi were close friends. Together they had worked as hired hands for landlords when they were very young. After Huai-yu's father died, Liu Tsung-yi took Huai-yu as his own child, taught the boy how to work the fields and told him many stories of revolutionary struggles.

Now Liu found Huai-yu staring at the ceiling, the blue veins on his forehead standing out tautly, his fists clenched. "Huai-yu," said the older man, "just getting mad doesn't kill the invaders."



Hao Huai-yu (in the lead) and today's militia returning from target practice.

"Just getting mad?" Huai-yu leaped from the brick bed, jerked out a shiny fodder cutter from behind the door and cried, "The damned devils have guns, we have this! A devil has one head and two hands, we have the same. If I take

one of them I break even, if I take two, better still!"

Liu was glad to see Huai-yu so full of fire, but he also saw that the young man should be helped to use his strength in the right direction. "You won't get very far



Explaining to the militia how to plant mines.

fighting the enemy all by yourself," said Liu. "Chairman Mao teaches us that **'revolutionary war is a war of the masses; it can be waged only by mobilizing the masses and relying on them'**. That's what we should do. Arouse the masses, unite as one and fight the enemy."

Huai-yu remembered the stories he had heard about how Chairman Mao led the poor people in a revolution for freedom. Liu's words made him feel he had the strength of a hundred men. "You're right, Uncle," he grabbed Liu's hands. "Whatever Chairman Mao says I'll do. With him leading the fight to beat the Japanese invaders, I'll go through hell or high water!"

Hao Huai-yu joined the guerillas and matured rapidly in the bitter struggle against the Japanese. On March 8, 1941 he became a member of the Chinese Communist Party. When Liu Tsung-yi

was appointed to work in another place, Huai-yu took over leadership of the Tungping village militia.

Smashing Traitors

In 1942 the Japanese reinforced their stronghold near Tungping with a gendarme unit, hoping to stamp out the revolutionary forces in the area.

A Chinese traitor nicknamed Pockmark Kao was an aide to the unit. This scoundrel frequently brought the Japanese troops and other traitors into the village to search the homes in the name of "clearing out and suppressing" the Communist Party's anti-Japanese forces, the Eighth Route Army.

Hao Huai-yu was instructed to open a wine-and-tobacco store as a front for underground workers. Here he passed on directives from Chairman Mao and the Party Cen-

tral Committee to the people to strengthen their will in fighting Japanese aggression. Pockmark Kao often hung around Hao's store, which made the work difficult. The Party decided to eliminate him.

One day Hao's wife Hsu Fang-ying was looking after the store when Pockmark Kao suddenly barged in, accused her of hiding Eighth Route Army men in the store and began searching the place. In one of the drawers he found some paper currency used in the liberated areas and pounced upon it. "Look here," he leered, "where did this come from? Not the Eighth Route Army?"

"Somebody paid for his tobacco with it," said Hsu Fang-ying without turning a hair. "I can't read. How would I know what kind of currency it is?"

"If I report this to the Japanese imperial army, your whole family will be shot!" Pockmark Kao pressed on, "If you don't want anything to happen to you, get two hundred yuan ready tomorrow." He snatched up a carton of cigarettes and left.

When Hao Huai-yu heard the story from his wife, he slapped the table and exclaimed, "Fine, this is the chance we've been waiting for!" He and the Party branch worked out a plan.

The next morning after breakfast Huai-yu gave his mother and wife a few instructions and then hid in the back garden.

At about nine o'clock Pockmark Kao, a pistol stuck in his belt, flung the door open and demanded, "Got the money ready?"

"Here you are," Fang-ying answered in a voice loud enough for Huai-yu to hear.

A cigarette hanging from his lips, Pockmark Kao began counting it. Suddenly Hao Huai-yu

burst through the door and hit him in the face. Before Kao could make a move, another militiaman leaped out and helped Huai-yu knock him to the ground.

"Spare me this time," the traitor begged. "I'll never . . ."

Fang-ying quickly slipped a cord around the traitor's neck, the three pulled hard and finished him off.

Protecting the Grain

Right after the wheat harvest of 1944, the militia of Tungping received information that the Japanese were going to come to seize the villagers' grain.

Hao Huai-yu got his men together and they worked out a plan to counter the attack. They mobilized the villagers to hide the grain and then got ready to fight.

Early one morning, a guard spotted the enemy approaching in full force. Sizing up the situation from the guard's report, Hao Huai-yu divided his men into two groups. One would intercept the enemy from the north wall of the village, the other under Hao would steal to the enemy's rear and cut off its retreat.

The troops had barely entered the village when the group leader behind the north wall shouted, "Fire!" Bullets whined and hand grenades exploded. Several invaders fell. The ones behind began to scatter. The guerrillas under Hao Huai-yu suddenly appeared in their rear and began shooting. Before the enemies realized what had happened, whole rows of them fell. The rest scurried into a nearby graveyard to put up a fight.



Practicing shooting at U.S. air pirates.

Hao Huai-yu (left) leads in work and drill.



Suddenly the enemy's machine gun fell silent.

"The devils' machine gun is jammed!" Hao shouted. "Charge!"

The militia dashed for the graveyard.

Villagers behind the walls shouted, "Block their way! Stop them!" Fearing that Eighth Route Army forces had arrived, the enemy fled.

Breaking up Communications

Steeled and tempered in battles, the Tungping militia grew stronger and more experienced. Now instructions came to organize the people to break up enemy communication lines to coordinate with the fighting of the regular troops. The militia began discussing a new combat plan — wrecking Japanese-held railways.

One day the men were sitting together, exchanging ideas. Hao Huai-yu was silent, turning things over in his mind.

"Hey," somebody poked him, "let's hear your idea. You always have some good ones."

"Well," Huai-yu stirred, "I was thinking we could hammer out some big wrenches and crowbars and use them to lift the spikes on the rails. Then we can pry them up with wrecking bars."

Everybody agreed it was a good idea. Huai-yu sought out Old Man Chin, the village blacksmith, and told him the militia's plan. Without a word, Old Man Chin lighted his forge and went to work.

The tools were just about ready when the militia was informed that an Eighth Route Army unit was going to wipe out an enemy stronghold near the Mashang Railway Station. The Tungping militia was asked to wreck the railway to stop enemy reinforcements.

Happy at the chance to put their plan into practice, the militia started out for the railway station 25 kilometers away.

As night fell, the men crossed a stream and saw the station in front of them.

"Quick!" At a sign from Huai-yu, the twenty men dashed for the railway and went to work. Soon a section of the rail was pried up and pushed aside. The men buried mines and withdrew into the corn fields.

A little later a heavy troop train came chugging along. It rumbled to a stop at the station, as if discovering something.

"Damn!" someone cursed in a whisper. "Let's blow it up!"

"Hold on!" ordered Huai-yu.

A machine gun on the train rattled aimlessly for a few minutes. When nothing happened, the train began moving again. Shortly after it left the station, there were several loud explosions. The engine blew up and cars toppled into the ditches.

"Charge!" Hao Huai-yu and his men leaped out. Hand grenades exploded in the cars, finishing off the invader troops and traitors inside.

Rescuing the Wounded

Led by Chairman Mao, the Chinese people fought a long, hard war of resistance and in 1945 defeated the Japanese imperialists. Traitor Chiang Kai-shek, backed by U.S. imperialism, at once attacked the liberated areas, unleashing a civil war.

Chairman Mao told the people, **"The rights the people have won must never be lightly given up but must be defended by fighting."** The Tungping militia threw themselves into the people's war of liberation.

In June 1947 a unit of the Chinese People's Liberation Army was locked in battle with Chiang troops in the Pohai area. Artillery fire roared and smoke filled the air. The road to Suchia village was cut off and the wounded from the front could not be taken to the army hospital there. Delay meant death or disability for the wounded.

"Comrades," said Hao Huai-yu to the militia stretcher team, "we must honor the militia's tradition. Let's carry our wounded to safety even if it means death for ourselves."

A chorus of voices replied, "As long as we're here, the wounded will be safe. We'll guarantee it with our lives!"

"Let's go!" Rifle in one hand, a stretcher bar in another, Hao led off. Shells exploded and bullets whined around them. An explosion kicked up a shower of dirt. "P-t-t!" Hao Huai-yu spat out the dirt and continued the quick march. They broke through the enemy's fire and brought the wounded safely to the hospital in Suchia village.

As they started back the second time, an enemy plane spotted them. It swooped down, machine gun sputtering. "Hit the ground! Give him hell!" Hao Huai-yu ordered, shielding a wounded soldier with his body. The militia fired furiously at the plane.

"Comrade . . ." the wounded man stretched out a hand.

"Don't worry about me," Hao said to the soldier. "You've shed blood for the revolution. We'll get you to the hospital safely so that you can get well and go back to the front to wipe out more reactionaries."

The plane turned tail. Hao Huai-yu and his men picked up the stretchers and ran toward Suchia village.

TACHING—

Banner in China's Industrial Progress

MARXISM-Leninism-Mao Tsetung Thought has helped oilworkers locate and develop a tremendous oilfield in three years—Taching, located on a wild empty prairie. Today it is a modern extraction and refining base equalling the best in the world—a symbol of what can be done by following Chairman Mao's policy of independence, initiative and self-reliance—an outstanding example of the success of following the General Line for Socialist Construction: **“Go all out, aim high and achieve greater, faster, better and more economical results in building socialism.”**

Eleven years ago when the fight for oil began at Taching, China's petroleum industry was weak and backward. To smash the blockade on oil products imposed by imperialism, revisionism and reaction, Taching's workers, leaders and engineers, supported by the entire nation, launched a vigorous campaign to find oil. The difficulties and hardships were enormous. In addition, traitor Liu Shao-chi's counter-revolutionary revisionist

line was obstructing and sabotaging. The Taching fighters met and conquered all this with courage, hard work and the consistent application of Mao Tsetung Thought. Their victory was a great contribution to making China self-sufficient in oil, provided valuable experience for her industrial development and trained a strong technical force for her oil industry. In 1964 Chairman Mao called on all industry to **“learn from Taching”**.

During the cultural revolution, with the help of People's Liberation Army men who had come to support them, Taching's revolutionary workers defended Chairman Mao's revolutionary line and crushed the class enemies' counter-revolutionary schemes to damage the oilfield and strike down the Taching example. Construction continued to expand rapidly. In 1968 the workers fulfilled the tasks given them by the Third Five-Year Plan (1966-1970) two years ahead of schedule. Today, both oil production and oil refining are twice what they were before the

cultural revolution began five years ago.

Self-reliance and Struggle

In 1960, Taching was nothing but a vast, wild prairie. Thousands of workers had come from every part of the country — to find no roads, no houses, not enough trucks, drilling equipment incomplete, and not even enough daily necessities. It was a rough time for China. Natural disasters had put the economy in temporary difficulties. Taking advantage of this situation, imperialism, revisionism and reaction did all they could to sabotage and impose an economic blockade. The oilworkers saw the major problem: fight in the spirit of self-reliance and hard work, or retreat in the face of the hardships. This was a battle between Chairman Mao's revolutionary line and Liu Shao-chi's counter-revolutionary revisionist line at Taching.

The aim of Liu Shao-chi and his gang was to restore capitalism and make China economically dependent on foreign countries. They opposed the General Line and the Big Leap Forward, the initiative, self-reliance and enthusiastic push Chairman Mao called for. The revisionists had halted the building of many factories and mines across the country.

The struggle between the revolutionary line and revisionist line was a sharp one between the proletariat and the bourgeoisie — and throughout it all the Taching workers stuck stubbornly to Mao Tsetung Thought, conscientiously studying Chairman Mao's works to guide their actions. They realized that only people with revolutionized thinking, i.e., working-class thinking, could build a modern oilfield.

From the beginning, Taching's workers followed the teachings of Chairman Mao closely. These were wholehearted service to the people, utter devotion to the revolutionary cause without any thought of self,

and confidence and persistence as taught in *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains*. They studied the dialectical-materialist philosophical thinking taught in *On Practice* and *On Contradiction*, and looked for the main contradiction in their work.

With soaring revolutionary spirit, the Taching oilworkers faced the empty prairie and said, "If we start the construction right now it would only mean hard work and sweat. The country is short of oil. That's the main problem; we shouldn't sit and wait. We'll solve it at high speed and standard for the people. Conditions aren't ready, but we'll create them!"

Oil first. The workers let housing go and lived in tents, old cowsheds or shacks. Some dug underground shelters to sleep in.

Equipment arrived by rail. Without waiting for the cranes or trucks, veteran worker "Iron Man" Wang Chin-hsi and his No. 1205 Drill Team unloaded 60 tons of drilling equipment by themselves with shoulders, crowbars and home-made tools, maneuvered it across the prairie to the site and set it up. Water pipes for the machine had not been installed so they fetched thousands of gallons from a pond some distance away. Battling in conditions like this, the men sank Taching's first well quickly and with high quality. "Iron Man" Wang and Team 1205 were cited as pacesetters in the spirit of hard struggle. Hundreds of such advanced workers and teams emerged.

Fighting for the socialist revolution and construction of the motherland, Taching's workers regarded the battle for oil as a political campaign against imperialism, revisionism and reaction, and in this spirit courageously licked one difficulty after another.

With the oilfield started, the Taching people turned to the prob-



lem of housing. Everyone and their families went out to dig earth and build tamped-earth houses, small and simple beside the growing buildings and refining towers of the oil base. Even today, when Taching has become a huge modern oil complex, the workers choose to live in these earthen houses. "Our houses may be low," they say, "but our sights are high. We're following Chairman Mao and fighting in a revolution to support the struggle of all mankind for liberation."

Enthusiasm and Science

Which way in building the Taching oilfield? Chairman Mao



When cranes had not arrived, Drill Team No. 1205 led by Wang Chin-hsi moved drilling equipment with shoulders and crowbars.

teaches, **“Do away with all fetishes and superstitions and emancipate the mind”** and take China’s own road of industrialization. Bourgeois authorities teach blind worship of foreign practices, sticking to old regulations and trailing behind other countries. It was a question of Chairman Mao’s revolutionary line or Liu Shao-chi’s counter-revolutionary revisionist line in industrial construction.

The Taching workers stubbornly refused the Liu Shao-chi line. Combining their soaring revolutionary enthusiasm with a strict scientific attitude, they studied the oil tapping experience of other countries critically, learning what

was useful but not copying it mechanically. They devoted the greater part of their energy to on-the-field experiment and creation.

Chairman Mao teaches in his *On Practice*, **“Discover the truth through practice, and again through practice verify and develop the truth.”** And in his *On Contradiction*, he teaches us to **“observe and analyze the movement of opposites in different things and, on the basis of such analysis, . . . indicate the methods for resolving contradictions.”** This dialectical approach helped the workers explore and grasp the objective laws of oilfield construc-

tion and blaze new trails for China’s oil technology through their own efforts.

Bourgeois technical authorities had long claimed that it was impossible to find a big oilfield in a non-marine deposit area such as China. They spread the falsehood that China was poor in oil and had no worthwhile oilfields. But Taching’s workers and engineers took Chairman Mao’s *On Practice* and *On Contradiction* as their guide and through much practice, analyzed the concrete conditions. This brought them to the realization that the key does not lie in whether there are marine deposits or not, but in whether or not cor-

rect conditions for oil formation and reserve existed. This scientific analysis led to the quick discovery of the big Taching field.

Chairman Mao teaches, **"It is only when the data of perception are very rich (not fragmentary) and correspond to reality (are not illusory) that they can be the basis for forming correct concepts and theories."** The Taching workers emphasized very careful scientific study from complete data. In surveying, for example, the drillers demanded 20 kinds of materials and 72 types of data, complete and accurate. They analyzed hundreds of thousands of rock core samples, made a million chemical tests and 10 million comparisons of strata. This gave them a full picture of the oil-bearing structure, oil pool pressure and permeability. The feat broke the assertion of capitalist technical authorities that when the oil-bearing structure is irregular it is impossible to get a clear picture. The workers' new theories provided a solid scientific ground for opening Taching.

The Taching workers applied a principle from Chairman Mao's *On Contradiction*. In oil extracting, they conscientiously studied and analyzed the various contradictions in the oil-bearing structure, finding the principle one and solving it. The approach led to a whole set of new technologies in oilfield exploitation.

They made a careful study of oil extraction in other parts of the world and found that the general practice is to depend on natural gas pressure at first. Water flooding to retain pressure is only used after the pressure has dropped greatly and oil production falls. But flooding causes water channelling in the oil pool and makes a large amount of oil unextractable.

Like all contradictions, the problem of flooding has two sides, good and bad. The good side is

that flooding maintains pressure in the oil pool. The bad side can be prevented. Taching's workers created the new technology of flooding in the early stages to maintain pressure and extracting oil by separate zones. As a result, pressure has remained stable for eleven years and high and steady production continues. This is rare in the history of oil extraction.

Mass Movements

Chairman Mao has pointed out, **"In socialist revolution and socialist construction we must adhere to the mass line, boldly arouse the masses and launch vigorous mass movements."** This was applied in Taching. That thousands of oilworkers took a direct and active part in everything from opening up the oilfield, solving technical problems on up to management is a realization of Chairman Mao's revolutionary line.

Liu Shao-chi and his agents violently opposed this and insisted that only experts could manage things and get things done right. The revisionists attacked Taching as the wrong way to run an industry and abused the mass movement as an "absurdity". They tried to stop the battle for oil.

The Party committee of Taching fought them, firmly relying on the masses, refusing to rely only on experts, and combining mass movements with concentrated revolutionary leadership. The result was victory after victory. "Three-in-one" teams — workers, leaders and engineers — arose to solve problems all the way from construction to scientific research. Here was the working class, not only masters in the realm of politics but also in science and technology.

On the question of opening up the oilfield, the workers thoroughly criticized the bourgeois fallacy that "the geologist is the master of the oilfield". Plans for opening up the field and projects for con-

struction were studied and discussed by the workers. By summing up the workers' experiences, designs were drawn. Many important items were up to advanced world levels. To solve the problem of oil collection and transportation, for example, workers and engineers carried out investigations and scientific tests on a large scale and then created a completely new system equalling world standards, at low cost, with high efficiency and good quality.

New Starting Point

Taching's workers are now studying their past eleven years of struggle. Of the thousands of experiences, they count as most important the fact that they were guided by the principles found in Chairman Mao's articles *On Practice*, *On Contradiction*, *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains*.

But they see their success as only a starting point for continuing the revolution. They have launched a broader and deeper movement for studying and applying Mao Tsetung Thought more thoroughly to every problem. The rest of China's industry is learning from Taching, but Taching's workers themselves are careful not to be proud and arrogant. They search for their shortcomings and learn from brother units.

In the later half of 1970, the Taching workers unfolded a mass movement for a substantial oil increase and scored a new record in putting oil wells into production. Drill Team 1205 set a record of more than a thousand meters per day. Technical innovations have doubled the original designed capacity of the modern refinery built in a year in the early days of construction. The revolutionary fighters of Taching — workers, engineers and leaders together — are battling for higher contributions to the revolution.



Political director of Drill Team 1205 presenting Chairman Mao's works to new workers. Team 1205 is an advanced collective which pioneered under the late model worker, "Iron Man" Wang Chin-hsi.



The refinery.





1. The late Wang Chin-hsi (left) regularly worked and trained young workers at the oil well even after he became a vice-chairman of the revolutionary

2. Chang Hung-chih, a vice-chairman of Taching's revolutionary committee, and workers prepare to test a new well.

3. Ma Teh-jen (middle), a vice-chairman of the revolutionary committee of the drilling headquarters and one of Taching's pioneer workers, directs work at the field.

4. Hsueh Kuo-pang, a vice-chairman of the extraction department's revolutionary committee, tells young workers how Taching's pioneers opened up the oilfield.

5. Chou Chan-ao, one of the earliest Taching workers and now a member of the revolutionary committee of his department, inspects an extraction installation.

6. Engineer Tsai Sheng (left) and workers of the oil depot discuss the piping of crude oil.





committee of the Taching oilfield.



2

3



4





Upper left: Army representative, workers and technician of the refinery's instruments repair and maintenance shop innovate the processing method of a new product.

Lower left: Drivers of the famous "Hard Bones" No. 13 transport team recite Chairman Mao quotations before taking to the road.

Upper right: Drillers of Team 1205, holder of the record of drilling 100,000 meters a year.

Lower right: Women's extraction team, average age 21, installing a hydraulic well-repairing machine which they designed and made from scrap themselves.





红小兵日记

Hóng Xiǎo Bīng Rìjì

Diary of a Little Red Soldier

我是一个红小兵。前些时从
Wǒ shì yīge hóng xiǎo bīng. Qián xiē shí cóng
I am a Red Little Soldier. Ago some time from

报上学习了“模范共青团员”
bào shang xuéxile "Mófàn Gòngqīngtuányuán"
newspaper on studied "Model Communist Youth League Member"

胡业桃的事迹，使我既感动又惭愧。
Hú Yétáo de shìjì, shǐ wǒ jì gǎndòng yòu cánguì.
Hu Yetao's deeds, made me both moved and ashamed.

胡叔叔时时处处想到的是党
Hú shūshu shíshí chùchù xiǎngdào de shì dǎng
Hu Uncle every time every place thought of was Party

和人民的利益。对照自己，我还
hé rénmin de lìyì. Duìzhào zìjǐ, wǒ hái
and people's interests. Compare (with) myself, I still

差得很远。
chāde hěn yuǎn.
(have a) difference very (big).

我负责班上黑板报的工作。
Wǒ fùzé bān shàng hēibǎn bào de gōngzuò.
I in charge (of) class on blackboard newspaper's work.

有时功课忙，我就不出报了。
Yǒushí gōngkè máng, wǒ jiù bù chū bào le.
Sometimes lessons busy, I then did not put out paper.

学习胡叔叔的模范事迹以后，我就
Xuéxí Hú shūshu de mófàn shìjì yǐhòu, wǒ jiù
Learning from Hu Uncle's model deeds after, I then

克服一切困难，坚持把黑板报
kèfú yīqiè kùnnan, jiānchí bǎ hēibǎn bào
overcame all difficulties, persisted (in) blackboard newspaper

出好。今年春天，气温常常下降
chū hǎo. Jīnnián chūntiān, qìwēn chángcháng xiàjiàng
put out well. This year spring, temperature often descended

到零下六、七度。我往往冒着
dào língxià liù, qī dù. Wǒ wǎngwǎng màozhe
to below zero six, seven degrees. I frequently in spite of

严寒，提前到学校，抄写黑板报
yánhán, tíqián dào xuéxiào, chāo xiě hēibǎn
severe cold, ahead of time got to school, copied wrote blackboard

报。我还做了一个投稿箱，动员
bào. Wǒ hái zuòle yīge tóugāo xiāng, dòngyuán
newspaper. I also made a contribution box, mobilized

全班同学给黑板报写稿。
quán bān tóngxué gěi hēibǎn bào xiě gǎo.
whole class classmates for blackboard newspaper write articles.

今后，我一定要象胡叔叔
Jīnhòu, wǒ yīding yào xiàng Hú shūshu
From now on, I certainly will (behave) as Hu Uncle

那样：毛主席著作学在前，改造
nàyàng: Máo Zhǔxí zhǔzuò xué zài qián, gǎizào
that way: Mao Chairman works study at fore, remold

思想走在前，重活儿脏活儿干在
sīxiǎng zǒu zài qián, zhòng huór zāng huór gàn zài
ideology walk at fore, heavy work dirty work do at

前，危险时刻冲在前。
qián, wēixiǎn shíkè chōng zài qián.
fore, dangerous moment rush at fore.

Translation

I am a Little Red Soldier. Not long ago I read in the newspaper about the deeds of Hu Yetao, a "Model Communist Youth League Member". I was both moved and ashamed.

Uncle Hu thought about the Party and people's interests at all times and on all occasions. Compared with him, I have a long way to go to reach his standard.

I am in charge of the blackboard newspaper work in our class. Sometimes when I was too busy with lessons I did not get the newspaper out. After learning from Uncle Hu, I have overcome all difficulties and persisted in getting it out well. Last spring the temperature often fell to six or seven degrees below zero. Despite the severe cold, I often went to school ahead of time to copy articles on the blackboard newspaper. I made a contributors' box and mobilized my classmates to write articles.

From now on I will behave as Uncle Hu did: be in the fore in studying Chairman Mao's works, in remolding my wrong thinking, in choosing the hardest and dirtiest work when doing physical labor, and rush to the fore during moments of danger.

Explanatory Notes

1. Hu Yetao was a soldier in the naval force of the Chinese People's Liberation Army. He died, at the age of twenty, in early 1970 while saving a comrade in an accident on a construction site. During his lifetime he was cited more than once as an activist in the living study and application of Mao Tsetung Thought. The P.L.A. posthumously conferred on him the title, "Model Communist Youth League Member", for his advanced thinking and heroic deeds.

2. Sometimes a noun can be repeated to express the idea of "every". E.g., shí 时 and chù 处 mean "time" and "place" respectively. When repeated, shíshí 时时 means "every time", "all the time", and chùchù 处处 means "every place", "on all occasions".

Expanding the refinery in midwinter — in the tradition of hard work and arduous struggle.



The Lao People's Liberation Army shelling an enemy position.

Smashing Victory on Highway 9

FIGHTING in close coordination, the peoples of Laos, south Viet Nam and Cambodia turned the recent U.S. attempt to invade Laos along Highway 9 into a complete rout. It was a quick and stunning victory which the whole world cheered and it added a brilliant new page to the history of people's war in Indochina.

On February 8, U.S. and Saigon troops swaggered west along Highway 9 which links south Viet Nam and southern Laos. Forty-three days later, Highway 9 was littered with the smashed remains of U.S. "power" and had become the aggressors' graveyard.

The Highway 9 victory demonstrated both the invincibility of people's war and a new level in fighting it. The staggering quantity of modern U.S. equipment could not save the painstakingly trained "crack" troops of Saigon from annihilation. Sixteen thousand of the 45,000 U.S.-puppet invading troops were killed, wounded or captured while the rest fled in wild panic. The total loss of two paratroop brigades, a "special mission" armored brigade, a marine brigade, two main-force infantry regiments and eight artillery battalions was a mortal blow to the Saigon army. It speeded up the bankruptcy of Nixon's "Vietnamization" program and the "Nixon doctrine" of using Asians to fight Asians. The U.S.-puppet defeat was not a mere tactical defeat but a major strategic defeat, eloquent proof of Chairman

Mao's statement that "the people of a small country can certainly defeat aggression by a big country, if only they dare to rise in struggle, dare to take up arms and grasp in their own hands the destiny of their country".

The Indochinese peoples' victory on Highway 9 was a brilliant example of close coordination and concerted effort in battle. U.S. imperialism's expansion of the war into Cambodia and Laos turned all of Indochina into a single battle-front and welded the three Indochinese peoples into one solid force of resistance. While the Lao People's Liberation Army was annihilating the invaders at Tchepone and Ban Dong in Laos, the South

Viet Nam Liberation Army attacked the invaders' rear in the Khe Sanh area in Viet Nam and the patriotic armed forces of Cambodia attacked the enemy in northeastern Cambodia. Victory on Highway 9 was more than a victory of the Lao people. It was a victory of the three united peoples of Indochina.

Nixon staked his political future on this military adventure. He wanted an easy victory as capital for the presidential election next year. But the debacle in Laos forced him to admit that he now faced a greater "credibility gap" in the United States. What does "credibility gap" mean? In plain terms, it means that the American people no longer believe his lies and will oppose his administration's policy of expanding the war in Indochina more bitterly. It means new and more intense dog-eat-dog fighting within the U.S. ruling clique. Nixon, Laird and others lied publicly to cover up the defeat—clear proof that U.S. imperialism is bogged down in a worse morass than ever at home and abroad.

Chairman Mao calls all reactionaries of the world "paper tigers" and points out that "it is not the reactionaries but the people who are really powerful". The Nixon administration thought the way out was to enlarge the war. With one big push into Laos it tried to avoid defeat in Indochina. The costly adventure failed.

THE VICTORIES ALONG HIGHWAY 9



Into a Liberated Zone of Laos

HSINHUA CORRESPONDENT

ONE cool evening during the dry season last year, we crossed into the Sam Neua Liberated Zone, the old revolutionary base of the Laotian people. At once we felt the fighting spirit of this heroic people. Stirring tales of the deeds of army men and civilians in wiping out the U.S. aggressors and their puppets moved us deeply.

Natural Shelter

Innumerable natural caves and the dense jungle shelter army men and people as they live and fight the enemy together. In these caves with Laotian comrades we celebrated the 25th anniversary of their independence and saw theatrical performances and an art exhibit. Although the U.S. air pirates have dropped countless bombs on this area, they have not been able to make a dent on the caves and have only left tons of scrap iron scattered everywhere.

In these caves the army and people have set up arms repair shops, pharmaceutical plants, textile mills and forges. We visited a foundry in three adjacent caves with a hundred workers. In one, workers at four forges were making machetes and hammering out steel plates for trucks. In another, workers at six lathes were turning out parts. In a foundry workers were casting plowshares from molds made of gasoline drums. With bomb fragments as raw material, the cave-factory has overfulfilled its production quotas for the past three years.

U.S. bombing has destroyed the villages that used to stand along



The Laotian Patriotic Front continues to print books and newspapers under wartime conditions.

roads and rivers. But the people have built new ones in the heavy jungles. Under this canopy chickens, ducks, pigs and cattle thrive. Near the village in tiers of terraced fields, golden rice ripples in the gentle breeze. The peasants have organized production teams to harvest more grain to support the front, planting two crops a year over wide areas.

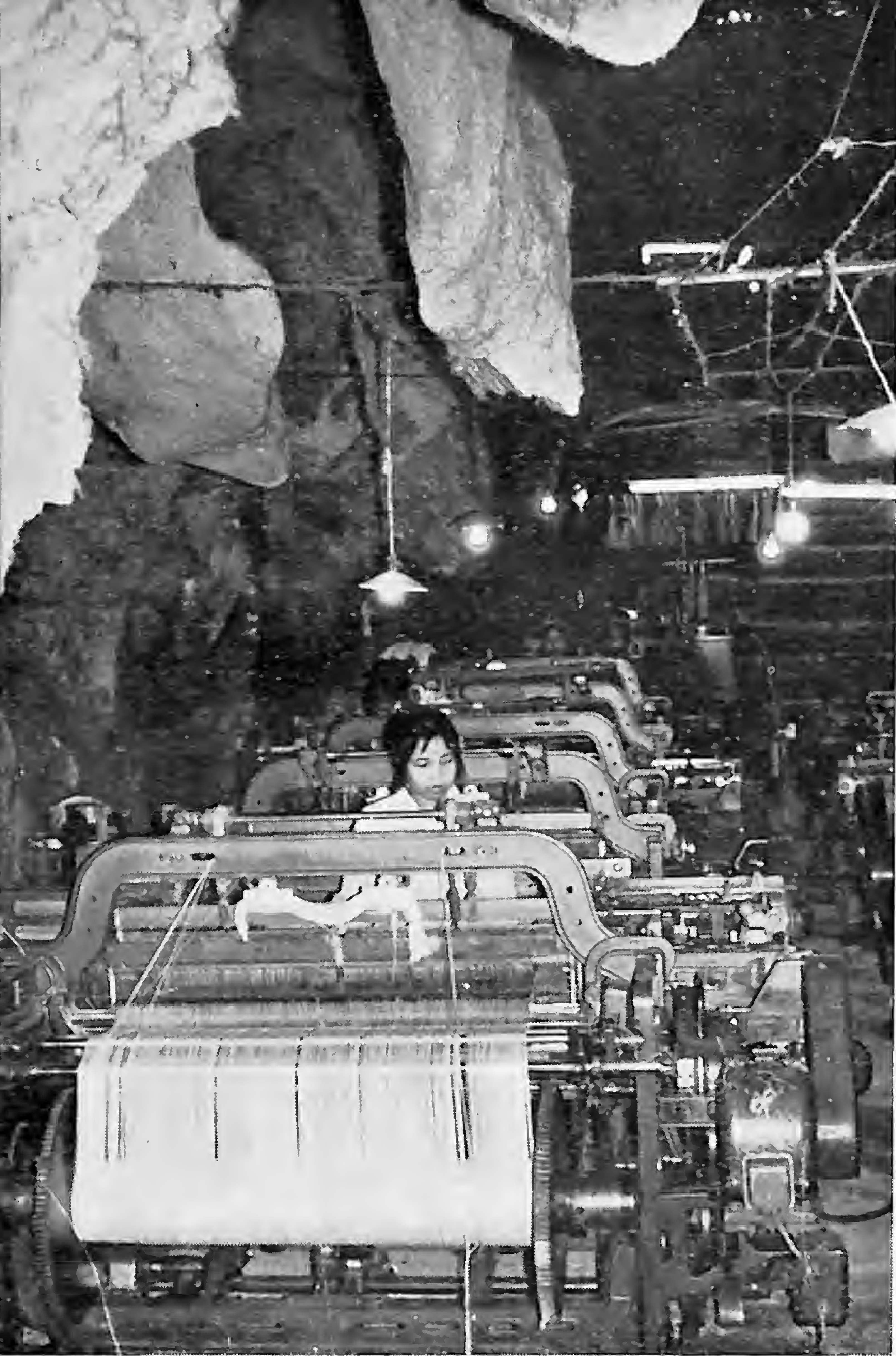
'Strategic Crop'

Everywhere in the Sam Neua Liberated Zone we saw a small sturdy plant — the cassava — growing on slope and wasteland, roadside and river bank. The hospitable Laotian comrades treated us to cassava which they had planted themselves — food raised in

spite of the U.S. bandits' toxic chemicals and napalm.

When Prince Souphanouvong, Chairman of the Central Committee of the Laotian Patriotic Front, received us, he humorously described cassava as a "strategic crop" because it was on-the-spot food which could be planted anywhere the army went, thus solving transport difficulties.

The U.S. aggressors and their lackeys have tried to starve the Laotian people. To defeat this the army and people have launched a great production movement, planting cassava and other food on a large scale. By 1970, all administrations, army units, schools and factories in the liberated zone not



Transport teams carrying food, ammunition and other supplies to the front.

◀ Textile mill in a mountain cave.

More grain for the front.





Guerrillas shooting at enemy planes.

only were self-sufficient in vegetables, but had a three-month grain reserve. In one county the army-men and people increased the number of cassava plants grown from 500,000 in 1969 to 8 million last year. The county's working staff, numbering several hundred, became self-sufficient in staple food for the first time.

People's War

Every village has its guerrilla and militia units and most of the men and women have joined them.

We saw men and women guerrillas and militia on guard or patrol along the roads, at important crossroads and around villages at all hours—the strength and indomitability of people's war.

We heard of many exploits in catching secret agents and wiping out "special detachments". Since the beginning of 1969 the militia in one village has wiped out three such groups. Air-dropped in the area, one small "special detachment" hid in the densely forested mountains some ten kilometers from the village. But they were not able to escape the people's punishment. Militiamen on patrol

spotted them, pursued them and wiped them out.

Last September 17 the U.S. imperialists air-dropped a secret agent trained for three years in Thailand. He tried to pass himself off as a soldier of the Laotian Patriotic Neutralist Armed Forces, but the moment he set foot in the village he was arrested by the guerrillas and his spy equipment became war trophies.

Heroic Spirit

The soldiers and civilians of the Sam Neua Liberated Zone have no doubts that they will defeat the U.S. aggressors and their stooges. A heroic spirit is in the air. Peasant-workers climb mountains and ford rivers to support the front. They eat coarse grain so that they can send their best rice to their army-men. The fighting spirit of the young people is even more evident as group after group eagerly joins the army and marches to the battlefield. In one county alone over 800 people joined in one year. Once when 20 new army enlistment vacancies were announced, several hundred applied. Wives send their husbands to the front and parents send their sons to join up.

Among the parents who have sent their sons to the army is one elderly man of the Lao Theung nationality. In the old society he did not have a speck of land to call his own and was savagely exploited by the feudal lords. Emancipated by liberation, he was given land and like other working people became a master in the new society. When the U.S. aggressors and their running dogs attacked the liberated zone the man told his second son to join the army, saying, "You must guard our liberated zone with your life." When news reached him that his son had given his life in battle, he called his three remaining sons together and told them, "Carry on the cause your brother left unfinished. Defeat the Yankee bandits, liberate the fatherland and avenge the death of our compatriots and your brother!" He then sent all three to join the army.

In one village a man of over sixty years sent all four of his sons into the army, saying, "As long as one of the aggressors is still on our soil, we will fight no matter what the sacrifice." He has vowed to give his all in the struggle against the U.S. imperialists and is very active in producing for the front.

The Taiping Revolution

CHIANG HUNG



THE Taiping revolution in China a century ago was a great revolutionary peasant war against imperialism and its running dogs.

After the Opium War of 1840, British, U.S. and French imperialism sank their claws into China. With guns behind them they forced the rotten Ching dynasty government to sign one unequal treaty after another, encroached upon China's sovereignty and territory and robbed the Chinese people of their wealth. Foreign imperialist ships sailed China's territorial waters, ports and inland rivers as though they owned them. Foreign aggressors disguised as "merchants" and "missionaries" bullied the Chinese people on Chinese soil.

The Ching rulers, who represented the interests of the feudal landlord class, capitulated to aggression from abroad but ruthlessly exploited and oppressed the people at home. To sate their lust for extravagance and debauchery and pay the huge indemnities demanded by foreign powers, they squeezed the laboring people dry. Twin criminals working together, the imperialist robbers and feudal landlords plunged the Chinese people into deep misery. Feudal

China was transformed into a semi-colonial, semi-feudal society. Class and national hatred burned in the hearts of the Chinese people.

Chairman Mao has summed this up: **"The ruthless economic exploitation and political oppression of the peasants by the landlord class forced them into numerous uprisings against its rule. . . . The history of China's transformation into a semi-colony and colony by imperialism in collusion with Chinese feudalism is at the same time a history of struggle by the Chinese people against imperialism and its lackeys."**

In the single decade after the Opium War, more than a hundred peasant armed struggles broke out in China against the rule of foreign and domestic reactionaries. The biggest of these was the revolution of the "Taiping Heavenly Kingdom".

Armed Uprising

On January 11, 1851, at Chintien village below the Tzuching Mountains in Kwangsi province, swords and spears stood like a forest, flags and banners waved like a sea. Thousands of China's finest sons



The Taiping revolution in bas-relief.

and daughters had gathered under the revolutionary peasant leader Hung Hsiu-chuan and his comrades-in-arms, Yang Hsiu-ching, Feng Yun-shan and Hsiao Chao-kuei, to launch an armed uprising. They proclaimed the Taiping Heavenly Kingdom.

Hung Hsiu-chuan was a native of Hua county in Kwangtung province. Coming from a peasant family, he had tilled the land for many years. The experience gave him a deep understanding of the sufferings and demands of the exploited and oppressed peasantry. Once he banged his fist on the table and said to his cousin, "What a shocking disgrace for a country of 400 million people to come to this state! Cursed be the ruthless rule of the Ching dynasty!"

"I will wield the sword," he vowed, "wipe out all monsters and devils and deliver the people from misery!" He founded the "God-worshipping Society", a revolutionary organization in religious form. He and his schoolmate Feng Yun-shan travelled around the provinces of Kwangtung and Kwangsi and, in the name of "preaching the gospel", propagated the revolutionary idea of fighting

the Ching dynasty. They told the people that the Ching emperor was not the sacred "son of heaven" but the chieftain of feudal landlords and a crime-ridden "monster". Wherever the landlords had entrenched themselves were dens of monsters, and the people should unite and wipe them out. In secret, they organized and developed revolutionary forces, forged weapons and prepared for armed struggle. In the peaks, cliffs and forests of the Tzuching Mountains, their armed forces grew to several thousand led by a revolutionary core force.

These forces were made up mostly of peasants who had suffered bitter exploitation and oppression. Its ranks included women and children, sometimes whole families. This mighty revolutionary force loved and protected the people, observed strict discipline and fought bravely and well. Setting out from Chintien village, the Taiping army swept north like a hurricane through the provinces of Kwangsi, Hunan, Hupeh, Kiangsi, Anhwei and Kiangsu, defeating the encirclement, pursuit, blocking and interception of the Ching dynasty forces. In two years

it developed from less than 10,000 to a million strong and marched triumphantly on Nanking on the lower Yangtze River.

Wherever the army went, landlords and officials trembled and the people rejoiced. The Taiping revolution was a just war which represented historical progress and had the support of the people. It was a people's revolution against imperialism and its lackeys in modern Chinese history.

In 1853 the Taiping Heavenly Kingdom made Nanking its capital, changing its name to Tienching (Heavenly Capital). As a peasants' revolutionary regime representing the interests and demands of the oppressed Chinese people, mainly the peasants, it advocated political, economic and national equality. The regime toppled the idol of Confucius, made a "sage" by the feudal rulers throughout the ages, and vowed to break with all feudal thinking.

It emancipated women by banning foot-binding, a vicious custom that tortured them physically and shackled them spiritually, and abolishing the buying and selling of women in marriage. It put the



Hung Hsiu-chuan

equality of men and women into practice. For thousands of years the slaves of men, women now enjoyed equal economic rights and the right to take part in political affairs. Many women fought side by side with the men, some becoming outstanding military leaders.

The Taiping Heavenly Kingdom proclaimed the abolition of ownership of land by the landlords and issued its Agrarian Law: "Where there is land, we will till it together; where there is rice, we will eat it together; where there is clothing, we will wear it together; where there is money, we will spend it together." Historical conditions prevented this revolutionary program from being put into effect everywhere. But in the areas controlled by the Taipings or through which their army had passed, they carried out policies and laws that protected the interests of the peasantry and hit the landlord class.

In many villages close to Nanking, the peasants no longer had

to pay rent to the landlords, a first step in freedom from exploitation and oppression. In some places the Taiping army issued certificates to the peasants to make the land they rented from the landlords their own. In places where landlords

were temporarily permitted to continue collecting rents, the rate was strictly controlled, the exploiters had to pay heavy taxes while the peasants' burden was lightened or removed altogether.

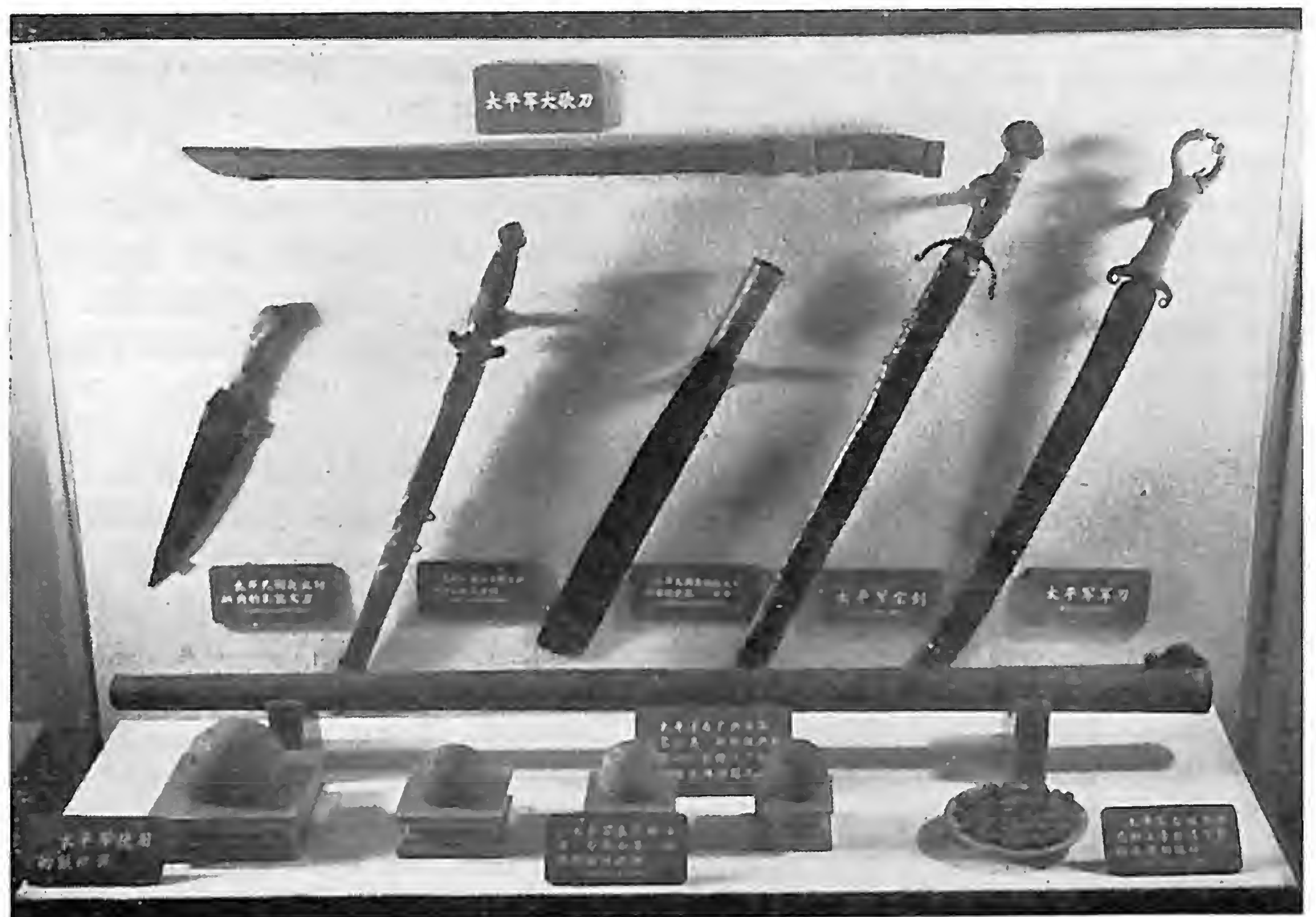
In many places in Kiangsu and Chekiang provinces, the Taipings smashed the political power of the landlord class at the basic levels. They dismissed, banished or executed the village officials and appointed the peasants' own representatives.

The revolution emancipated the forces of production and promoted production itself. Peasants freed from the fetters of the centuries-old feudal system were never so enthusiastic about production as they were now. In areas liberated by the Taiping army, farming and handicrafts developed vigorously in spite of constant harassment by the enemy. Annual exports of tea and silk maintained a high level.

Hitting the Enemies

As the Taiping revolution advanced from victory to victory, class enemies who had sneaked into the inner ranks of the Taiping state engineered a counter-revolutionary armed rebellion. In September 1856, Wei Chang-hui, an agent of the landlord class hidden in the leading group of the Taipings, plotted with the landlord-general Shih Ta-kai and murdered the Taiping commander-in-chief

Some of the weapons of the Taiping Heavenly Kingdom.



Yang Hsiu-ching and 20,000 officers and men. The army and people of Nanking waged a heroic struggle against this counter-revolutionary riot. Relying on the strength of the revolutionary people, Hung Hsiu-chuan executed Wei Chang-hui and put down the rebellion.

But Wei's cunning accomplice Shih Ta-kai escaped. His counter-revolutionary features not yet fully exposed, Shih was able to deceive a large number of the Taiping army's crack units to leave Nanking with him. This seriously weakened the armed forces of the Taiping state.

To salvage the great losses caused by the class enemy's subversive activities within the revolutionary ranks, Hung Hsiu-chuan promoted a group of able young leaders such as Chen Yu-cheng to strengthen the revolutionary leadership and continued the fight against imperialism and its lackeys.

In August 1858 the Taiping army under Chen Yu-cheng levelled the Ching dynasty's camp threatening Nanking north of the Yangtze, and wiped out 6,000 Hunan provincial troops under traitor Tseng Kuo-fan. It was a crippling blow to the Hunan army, a mainstay of the Ching dynasty forces.

The salvoes of the guns of the Taiping revolution panicked the imperialists who were pushing their colonialist aggression in China through their lackey, the Ching government. Through this traitor government they had wangled special privileges and mountains of silver for a whole decade. The Taiping blows at the

Ching government were naturally felt by the imperialists. Therefore the British, U.S., French and Russian imperialists played every vicious and cunning trick they knew to strangle the revolution.

In 1853 when the Taiping army was moving east along the Yangtze, battering the corrupt Ching army and sending it reeling, George Bonham, British minister to China, planned to block the Taipings' victorious march by allying with U.S. and French troops to occupy Chenchiang and blockade the mouths of the Grand Canal and the tributaries of the Yangtze. But the Taiping army stormed and took Nanking with lightning speed. The cunning robbers then professed neutrality but went on secretly supplying modern guns and rifles to their lackeys to encircle and suppress the Taiping army.

The Taiping Heavenly Kingdom practiced a foreign policy of maintaining independence and keeping the initiative in its own hands and refused to recognize the humiliating unequal treaties (such as the Nanking Treaty, Tientsin Treaty, Peking Treaty) which the traitor Ching government had signed with the imperialist powers. It banned the import of opium and firmly countered imperialist provocations.

In 1858 the British minister to China, James Elgin, sailed up to Nanking in his warship and bombarded the cannon forts of the Taiping army at Pukow, trying to force the Taiping army to withdraw from Nanking. But unlike the Ching government, the Taiping army could not be cowed by guns. It struck back with fierce cannon fire and the invader turned tail.

In 1861 British admiral James Hope and British consul Harry Parkes again came to Nanking. Boasting about British military power, they both threatened and tried to bribe Hung Hsiu-chuan into accepting their plan of fighting jointly for equal division of China. Hung flatly refused.

Faced with the Chinese people's flaming revolutionary struggle, the imperialists made less and less effort to disguise their aggressive nature and stepped up their collusion with the Ching government. When they had completed preparations to suppress the revolution, they tore off their mask of neutrality and unleashed large-scale armed attacks against the Taiping army in the name of "protecting" Shanghai and the other treaty ports—a typical piece of robber logic. The Taiping heroes were not cowed by the imperialist monsters. Under extremely difficult material conditions they persisted in struggle, time and again routing the modern aggressor troops with only broadswords, spears, flintlocks and old-fashioned cannons. On the wide battlefields of the lower Yangtze they fought valiantly, setting brilliant examples of the weak defeating the strong, the small defeating the big. The American mercenary Frederick Townsend Ward and the French admiral Protet were killed by the rifle fire of the Taipings.

In 1862 Ward's successor, the infamous British major (later general) Charles Gordon, again invaded Kunshan with his modern army. The Taiping army under able Tan Shao-kuang defeated Gordon, wiping out several hundred enemy



The Taiping Agrarian Law, bronze coin, bronze cannon.

troops in one encounter. Laughing at the fleeing enemy, Tan said, "This tiny blow is far from enough to vent our hatred!"

While the Taipings were routing the invaders on the eastern battlefield and chasing them from Taitang, Chiating, Nanhsiang and Paoshan all the way to Shanghai, traitor Tseng Kuo-fan's Hunan army attacked from the west and surrounded Nanking. This prevented the Taipings from hitting the invaders with full force and gave the enemy in the Shanghai area a chance to build up its strength for a comeback.

Chairman Mao has pointed out that "earlier revolutions failed in China because imperialism strangled them, and innumerable revolutionary martyrs died, bitterly lamenting the non-fulfilment of their mission."

Such was the Taiping revolution. After sweeping over half of China for more than a dozen years, it finally failed under the joint attacks of the imperialists and the Ching government. In July 1864, after a two-year siege, Nanking fell. Thousands of the revolutionary people died rather than surrender. What remained of the Taiping army carried on the fight, making their way through several provinces north and south, showing that spirit of revolt in the Chinese people which will never submit to imperialism and its lackeys.

Reasons for Failure

The fundamental reason for the failure of the Taiping revolution was as Chairman Mao has pointed out, "Since neither new productive forces, nor new relations of production, nor new class forces, nor any advanced political party existed in those days, the peasant uprisings and wars did not have correct leadership such as the proletariat and the Communist Party provide today."

The Taiping Heavenly Kingdom fought heroically against imperialism, but it lacked a clear understanding of the reactionary nature of the foreign aggressors. It was even sometimes fooled by the imperialists' hypocritical masks of "peace" and "friendship".

The Taiping Heavenly Kingdom also lacked vigilance and a clear understanding of the splittist activities within its ranks by agents of imperialism and the Ching government. This provided opportunities for the hidden enemies, Wei Chang-hui and Shih Ta-kai, to exploit. Hence the serious losses of the revolution.

Although the Taipings put forth a program to abolish ownership of land by the landlord class, absolute equalitarianism based on private ownership by individual peasants could not uproot exploitation and eliminate classes, and therefore could not lead to the final emancipation of the peasantry.

The leading group of the Taipings also committed military errors such as ignoring the building of stable base areas and failing sometimes to concentrate superior forces to wipe out the enemy.

The great Taiping revolution was strangled by imperialism and its lackeys. But the Chinese people, rich in revolutionary traditions, would not accept oppression and exploitation by foreign aggressors and the landlord class. The revolution taught and tempered the Chinese people. In the half century that followed, they held the anti-imperialist, anti-feudal flag higher, advanced along the path red with the blood of the martyrs and fought unending waves of battle. Finally, led by Chairman Mao and the Chinese Communist Party, they overthrew the rule of imperialism and feudalism through protracted armed struggle and established an independent, socialist People's Republic of China.

For a long time the imperialists and their hired scholars have slandered and distorted the Taiping revolution. Starting from an idealist conception of history, they try to cover up the true character of the revolution, namely that it was a class struggle, and claim that the revolution was the "positive result" of the "influx of Christianity", that it was "unrest" caused by "over-population".

Chairman Mao sharply refuted this reactionary conception of history. He said, "It was not that the

so-called influx of ideas from the West stirred up 'ferment and unrest', but that imperialist aggression provoked resistance." "Each time the Chinese people overthrew a feudal dynasty it was because of the oppression and exploitation of the people by that feudal dynasty, and not because of any over-population."

The imperialists and their hired scholars also try to cover up the class struggle within the leading ranks of the Taipings by calling it "factional struggle" and "internal strife". Turning facts upside down, they call the revolutionary leader Hung Hsiu-chuan a "muddleheaded ruler" who "repelled the honest and virtuous", the "chief culprit" in killing the revolution. On the other hand, they call the renegades of the peasant revolution, Shih Ta-kai and Li Hsiu-cheng, heroes. In this way they try to prove that it was "corruption" within the ranks of the peasant revolution that made failure inevitable, and thus acquit the foreign and domestic reactionaries of their crime of strangling the revolution. This is a reactionary and stupid attempt to prove that it is right to make aggression and a crime to make revolution. The purpose is to cover up the real, savage nature of imperialism, stamp out the flames of today's people's revolution and maintain imperialism's criminal rule over colonies and semi-colonies.

Where there is aggression there is resistance. Where there is oppression there is revolution.

A century ago the imperialist pirates suppressed the Taiping revolution in an attempt to kill the seeds of the Chinese revolution. But they lifted a rock only to drop it on their own feet. Their actions only accelerated the Chinese revolution and hastened the day when they themselves were finally driven off China's mainland.

Today U.S. imperialism tramps all over the globe, unleashing aggressive wars everywhere, dreaming of stamping out people's revolutions. This only strengthens the determination of the people of the world to do a quicker job of throwing imperialism into the trash can of history.



DOCTORS GO TO THE PATIENTS

DR. Norman Bethune, the Canadian surgeon and famous internationalist fighter, once said, "The time is gone when a revolutionary doctor will wait at home for the patients. He should call on the patients, and the sooner the better."

Three groups of Peking doctors, nurses and other medical workers have put this into practice in China's vast northwest region, conscientiously emulating Dr. Bethune's spirit of "utter devotion to others without any thought of self".

Two teams went in 1967. Another 310 doctors and nurses went last year. Travelling through mountain villages and pastures on the fringes of the Gobi Desert, they carried out Chairman Mao's directive, "In medical and health work, put the stress on the rural areas." Everywhere they were warmly welcomed as the bearers of the concern of Chairman Mao and the Party Central Committee for the people of the northwest.

The northwest is a region of vast horizons and few, widely scattered

people. Therefore the medical teams broke up into many smaller groups, each making its way through highlands, grasslands and deserts on foot, horseback or camel. They did not miss a single community or home, even if it was only a tiny hamlet of half a dozen people along a railway or a herdsman's home dozens of kilometers from a village.

The capital's doctors and nurses saw with their own eyes how the peasants and herdsmen put their deep feeling for Chairman Mao into carrying out his call to learn from the Tachai production brigade. Their determination strengthened, they said, "These are the working people we must serve all our lives."

The Paralyzed Walk

In one peasant home a medical group found 32-year-old Li Hsiu-chen moving about on her elbows, legs paralyzed. With leg muscles wasted from disuse, her legs looked like skin-wrapped bones.

Five years ago Li Hsiu-chen had run a manure cart into a door with such force that the frame and the bricks around it fell on her back, injuring the spinal cord. She could not move her legs, feel anything in the lower half of her body or control urinary or bowel functions. Several hospitals had told her nothing could be done. An active worker with a great love for the collective, the young woman was tormented by physical and mental pain.

With a deep sympathy for this class sister, the medical workers made up their minds to find a way to cure her. They studied and discussed the case in detail. In the five years since she was hurt, she had progressed from being unable to move her legs to being able to move them a little. She had recovered control of her urinary and bowel functions. These changes, they reasoned, showed that the injury of the spinal cord had not completely paralyzed the lower half of her body but left it in a highly depressive condition. The wasting of the leg muscles was the

result of lack of exercise. If treatment was combined with exercise, the patient would be able to stand on her feet again.

Making the stimulation and exercise of the leg muscles the key, they used massage and acupuncture treatment. Li Hsiu-chen was finally able to walk with a cane and the help of her little niece.

A Problem of Pure Water

While working in an alkaline area on the edge of the Gobi Desert, the comrades of a small medical group found that many of the peasants had diseases of the digestive system caused by drinking impure water. Lack of water had always been a problem in the area. The peasants had dug ponds to store water from the melting snows of the Chilian Mountains. Wind and rain, however, contaminated the open ponds.

Were wells the answer? Local wells, even at 60 meters, only yielded bitter alkaline water. Many people believed there was no fresh water in the area.

At first, members of the medical team felt that solving the problem of pure water was not their job. But Chairman Mao had told medical workers to mobilize, raise hygiene levels, reduce disease and improve health conditions. Certainly he wanted them to come to



Medical workers Ku Pao-shan (right) and Liu Wei (middle) chat with commune member Wang Ping-hsien whom they saved by giving him their own blood.

the countryside not just to give treatment, but to do useful things for the people, to solve their worries and problems. Pure drinking water would eliminate disease and therefore it was a necessary part of their work.

A clue to solving the problem came when soldiers and workers at an army farm in the region suggested to the medical group that they might get pure water by digging wells close to the storage ponds, since water from these ponds seeped into the earth and was purified in the process.

Thus, one winter morning in the biting wind, the medical group, commune leaders and members began digging. At three meters, water oozed out. Everyone ex-

citedly scooped up some to taste it. It was fresh and pure! In one month, the doctors, nurses and local people dug 50 wells and solved the problem of drinking water.

"Chairman Mao's medical team made our dream come true," the people said. "When we drink water we'll remember the diggers and think of Chairman Mao."

'Long March' Medical Team

One medical team was assigned a 130-kilometer stretch of railway along which scattered maintenance crews lived. They went on foot, bedrolls and medical kits on their backs. For miles they would see nothing but desert rock and stone. The cold wind froze their faces and frosted their eyebrows.

Every five or ten kilometers were a few houses where a dozen maintenance workers lived. Every time they came to a section, they were met by the workers with shouts of "Here comes the Long March medical team!"

At each place the team members lived with the men and worked with them on the railway, taking their kits along and giving treatment at the worksite. "You make us feel Chairman Mao's concern for us," the workers told them. "We will respond by doing an even better job of keeping this transport line moving all the time."

A Real Test

In one production brigade, the visiting medical team found many

After giving treatment in the fields, medical workers join the work.



women suffering from prolapse of the uterus. No one on the team had ever treated this before. Chang Chih-ying, a woman member, had seen at first hand how important the women of the northwest were in field and home. She felt that if they were to give wholehearted service to the people, they must do something about it.

In Peking they had heard that acupuncture treatment was effective in restoring the uterus to normal position. They knew something about acupuncture points, but none of them had used a needle before. Should they try it on the patients or themselves? Chang Chih-ying saw the answer as a matter of class feeling. She was set on learning on herself in order not to make a single mistake on her peasant patients.

She asked the comrades to try it on her. None of them skilled, the insertions were slow and painful. Chang said nothing. Then during one insertion she felt a sudden constriction of the abdominal muscles. They had found the correct point!

When they practiced enough on themselves and learned to produce the constriction, they began treating the patients. Some women were afraid of the needles. The team members patiently explained the treatment, the feeling they ought to have and demonstrated on themselves. The treatment proved to be very effective with all the patients.

The experience led Chang Chih-ying to the conclusion, "Serving the people is a process of changing our bourgeois thinking into proletarian thinking. We can really serve the people wholly and entirely only if we fight down our self-interest."

Training Health Workers

The Peking medical teams assigned a group especially responsible for training health workers in the communes. It was mostly instructors from the China Medical College. Their job was to train selected peasants without taking them away from their work in the

Medical Workers Wholeheartedly Serving the People

— A Photo Album

(In English)

A vigorous situation has appeared on China's medical and health front. Tempered in the proletarian cultural revolution, following Chairman Mao's proletarian revolutionary line and armed with Marxism-Leninism-Mao Tsetung Thought, medical workers have created "miracles" in the medical world, writing new pages in the history of China's medical and health work.

This album pictures how thousands of medical and health workers have responded to Chairman Mao's battle call, "In medical and health work, put the stress on the rural areas" and left the cities for the rural areas to serve the people. With simple equipment and little experience, one medical team removed a huge 45-kg. tumor — a case pronounced incurable by reactionary bourgeois authorities. With small silver needles, medical workers now restore the hearing and voice of deaf-mutes, make the blind see and paralytics walk.

126 photographs

Offset

25.7 × 22 cm.

Also available in Burmese, French, German, Japanese, Russian, Spanish and Vietnamese.

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fields for too long a time. How to do it?

The instructors saw it as a chance to correct their past tendency in teaching to divorce theory from practice and divorce themselves from the workers and peasants. Chairman Mao teaches that "to be a good teacher, one must first be a good pupil". Therefore they went to the peasants — especially those who knew anything about local medicinal herbs and remedies. What they learned in collecting, preparing and prescribing local herbs became valuable teaching material for the training

class. They taught their prospective health workers one or two methods of treatment for each of the common diseases and ailments in the area.

In a short course, the trainees learned emergency treatment, 50 acupuncture points for common illnesses, how to use 30 herbs and 30 effective local remedies handed down for generations.

The Peking medical teams not only brought treatment and cure to the local people but left them trained personnel who would continue to look after their health.

'RED FLAG



The canal winds along the mountains.

CANAL'

Through a mountain.



A NEW documentary film being shown in China takes audiences to Linhsien county in the mountainous part of northern Honan province. On the screen a long dragon, the Red Flag Canal built by the people of the county in a hard ten-year battle, snakes through the Taihang Mountains. The canal and three trunks total 170 kilometers and branch into 1,000 kilometers of 480 channels bringing water from the Changho River to the county's fields.

The film was produced by Central Newsreel and Documentary Film Studio workers whose photography and commentary bring alive the determination of Linhsien county's people to build a new socialist countryside. Their story is one of stubborn persistence, hard work and self-reliance, and the documentary correctly reflects their success as a victory for Chairman Mao's revolutionary line in water conservation.

In the old society, Linhsien county's problem was lack of water in a land of barren mountains, rocks and thin-layered soil. Dry riverbeds mocked their hopes. In poignant photography, the film shows long lines of people at the few wells, trains of donkeys crossing the hills to get water many kilometers away. Over half the county's manpower was spent fetching water.

Some progress was made after liberation. Chairman Mao had said that "water conservation is the lifeline of agriculture" and under Party leadership Linhsien people built some irrigation channels and reservoirs. But these only solved the problem in part of the county and even these dried up during droughts because the water resources were insufficient. Obviously a much more basic solution was needed if the entire county was to have enough water.

Tap the Changho River!

The coming of the people's communes in 1958 brought the solution closer — and it was a bold one. Relying on their new collective strength, the people proposed to dam the Changho River in neighboring Shansi province and bring its water to the county!

They worked out a master plan for what they were to call the "Red Flag Canal". Building it themselves was a formidable task — dig a main canal 8 meters wide, 4 meters deep and 70 kilometers long, cut across 50 sheer cliffs, drill 42 tunnels through the mountains and build dozens of aqueducts over valleys and ravines. Even after the water of the Changho reached the county, they would have to build another 100 kilometers of channels in order to bring the water to every part of the county.

The people began the work in the spring of 1960. With the proud slogan, "Rearrange the mountains and rivers", 40,000 commune members, both men and women, set out for the Taihang Mountains. Quick to sabotage any socialist construction in the countryside, traitor Liu Shao-chi's agents tried to halt the project, but the revolutionary people of Linhsien county stubbornly refused. Work on the barren mountain site went on. Peasant and leader alike lived in caves



Jen Yang-cheng and a fellow peasant dislodging loose rocks.

Inside Dawn Tunnel.



Long trips to get water.

Reservoir dry.

Setting out to begin the canal.



Drilling the Youth Tunnel.

Making lime without a kiln.

Lifting stones with an improvised derrick.



and huts. The spirit of self-reliance, hard struggle, selflessness, wholehearted service to the people and persistence taught in Chairman Mao's three constantly-read articles guided them. Everyone tried to be a "Foolish Old Man".*

Bend the Mountains!

Making excellent use of the background of sheer cliffs and plunging precipices in which the peasants worked, the film documents their great courage with breathtaking shots. Overhanging weather-beaten rocks often rolled down to threaten lives and construction. The camera follows Communist Jen Yang-cheng suspended by a rope, working across the face of an awesome cliff, clearing loose rocks with a crowbar. It focuses on huge boulders blocking the canal while the peasants drill holes, insert tons of dynamite and, ignoring danger, blast them out of the way.

Being deep in the mountains made it difficult to bring in equipment and materials. The people turned to making what they needed from local resources. One peasant named Lu Yin, for example,

*Hero in Chairman Mao's article *The Foolish Old Man Who Removed the Mountains*, regarded as an outstanding example of perseverance and hard work.

made a wooden levelling instrument which could be put into a basin filled with water for surveying. Meanwhile, the other builders made their own dynamite and lime. They built with stones to avoid having to use reinforced concrete. Cranes and derricks were devised with poles and ropes. Hand carts and shoulders were their transportation. Even children carried stones to the worksite after school.

Youth Tunnel, 616 meters long, 6 meters wide and 5 meters high, was a key section. The rock was so hard that drills became blunt after only a few blows. The people tackled this section with the determination of the "Foolish Old Man", drilling and blasting their way through in a year and five months.

Seizing Bumper Harvests Aqueduct had to be 413 meters long, 14 meters high and 4 meters wide, a span with fifty stone arches. The peasants finished it in only 150 days. To build Dawn Tunnel, an underground passage four kilometers long, they invented a faster method of excavating. First the route was laid out on the ground and divided into 34 sections. A pit was dug in each section down to the depth of the tunnel, from which the peasants dug out in both

directions, linking up with others to form the finished tunnel.

In April 1966, commune members came from far and near to celebrate the opening of Dawn Tunnel. As the water poured out, the people cheered. Six years of hard struggle turned their idea of bringing water from the Changho River into reality. One old man scooped up the water and drank. "Happiness Water," he called it, "sent by Chairman Mao."

Building a Network

During the cultural revolution, the county's various revolutionary committees were set up. Under their leadership now and helped by the People's Liberation Army, the people set out to build the extensive conservation network they needed to bring the water to every corner of the county. This meant cutting more tunnels, levelling 1,000 hilltops, digging 1,000 kilometers of branch channels, building 90 bridges, 14 electric power stations, 100 reservoirs and 2,800 storage ponds. The goal was a complete irrigation, drainage, water storage and electricity network.

Six years of canal building had toughened Linhsien county. Thinking was bolder, action surer. Young women had become as skill-

Tunnelers study Chairman Mao's *The Foolish Old Man Who Removed the Mountains*.



Lu Yin surveying with a home-made device.



The canal will cross this cliff.



Work on the surface in cooperation with drilling the Dawn Tunnel below.



Water on its way from the Changho River.



The opening of a trunk tunnel.





Denouncing Liu Shao-chi's revisionist line.



Work on an auxiliary project.



The "Iron Girls" drill team working in the tunnel.



This mountain village now has a canal.



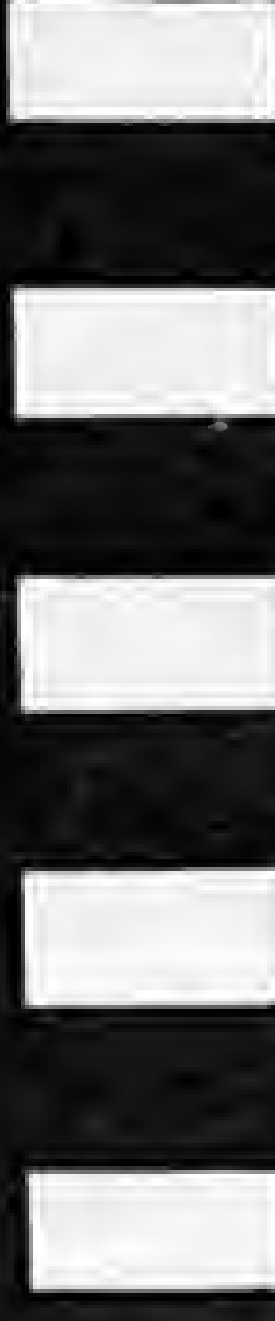
An old peasant's joy — brought by water.



These used to be dry fields.

Water is everywhere now.

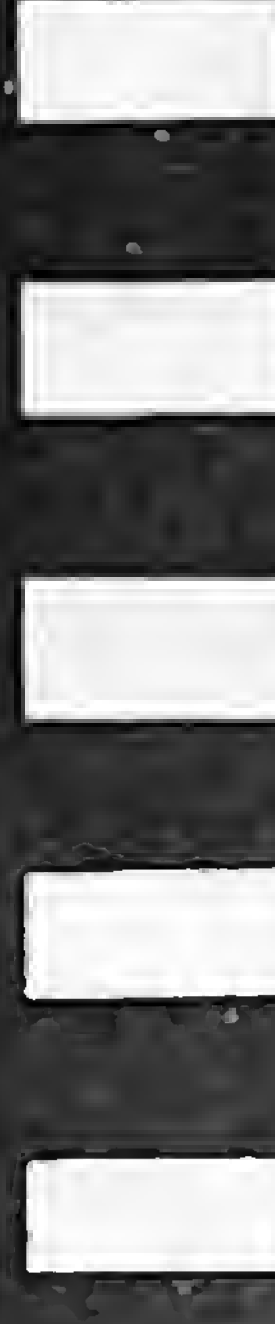
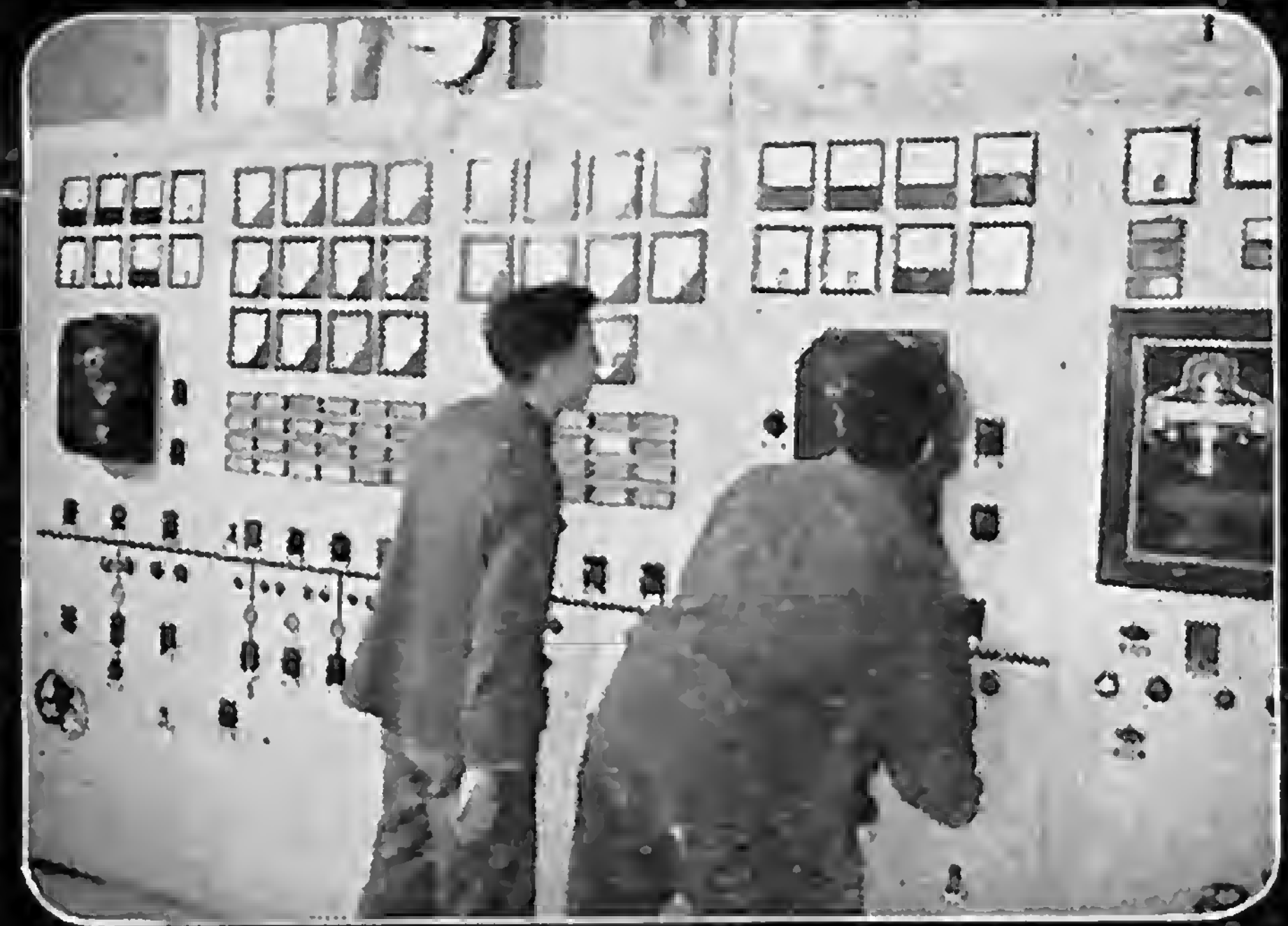




Dawn Aqueduct is finished.

The canal runs through a dam!

Small reservoir linked with the canal.



A power station control room.

Electricity made this small machinery plant possible.

The water network guarantees bumper harvests.



The Red Flag Canal changed the Taihang Mountain scene.

ed as the men, insisting on doing anything the men could do. An "iron-girls" team working underground on a tunnel fought stubbornly to learn while working, not only drilling in the pit but inserting dynamite and blasting.

Materials, equipment and manpower which would have required

countywide effort in the past could now be supplied by only a few communes. Projects which took several communes to build in the past could now be done by several brigades. The Luchai Reservoir irrigating 4,000 *mu* was built by four brigades in only 150 days. Dawn Aqueduct, half a kilometer

long, 16 meters high and 4.5 meters wide, was built by nine brigades in only 56 days.

The huge Red Flag Canal system was finally completed in the summer of 1969. Reservoirs mirroring the blue skies link with the canal and channels carry the Changho's



Bumper harvest beside the Red Flag Canal.

water into the green terraced fields. Before liberation only 10,000 *mu* of Linhsien county's fields were irrigated. Today 600,000 *mu* are watered, an average of one *mu* per person. Electric

power stations serve not only agriculture but supply cheap power for development of the county machinery, coal, iron and steel, cement, chemical and fertilizer industries.

Once the despair of its peasants, Linhsien county is now prosperous and beautiful—a picture of the new socialist countryside.

1 *mu* = 0.16 acre or 0.067 hectare



Our Common Enemy — U.S. Imperialism

Most important, I have learned that my country's imperialist regime has never told the truth about the great progress China has and is making; nor has it or ever will it tell the truth and accept the truth until this war-loving and oppressive regime is destroyed by a people's revolution. It seems to me that China has found the right answer as to how people should live. I used to be under the impression that China was my enemy and wanted to destroy me, but I have come to realize that China's enemy as well as mine is the Wall Street-run reactionary government of the U.S.A.

A.L.

Michigan, U.S.A.

It Is Curable

The article "From Silence to Song" in a back issue of *China Reconstructs* is one of the most interesting articles I came across. We in Africa have never heard of one born deaf-mute who could hear and speak. My thanks go to Chairman Mao Tsetung for his great achievement for the deaf-mutes.

O.O.

Nembe, Nigeria

Self-Reliance

The picture of the Ching kang Mountain Truck Plant in the October 1970 issue shows commendable achievements in the automobile industry. This rapid development of a dispersed, localized automobile industry has been due to great leader Chairman Mao's teachings and General Line of "going all out, aiming high and achieving greater, faster, better and more economical results in building socialism". He teaches self-reliance, independence and keeping the initiative in hands of masses! No doubt before liberation when China was dominated and exploited by imperialism, feudalism and bureaucrat-capitalism, there was no automobile industry at all.

A.R.M.

Lahore, Pakistan

Revolutionary Art

I enjoy all the articles but I may pick the No. 2 issue 1970, *Taking Tiger Mountain by Strategy* and No. 9 issue *The Red Lantern*, because I have read Chairman Mao's article on literature and art and this is putting it into practice. Wonderful indeed!

G.B.S.

Willenhall, England

The synopsis and stage pictures of *The Red Lantern* delighted me because I understood how China struggled for the revolution through thousands of martyrs such as Li Yu-ho who "coolly face the enemy firm as a mountain".

J.B.B.

Kabale, Uganda

The Red Detachment of Women inspires the desire to have revolutionary art experienced "live". How monstrous art has become on the contrary in capitalistic countries!

E.G.

Stockholm, Sweden

The Factor of Man

Apart from learning of the steady economic growth in both industry and agriculture, I have learned of the great success of Chairman Mao's call for the elimination of materialist incentives and for rallying the skills of the masses. The obvious teamwork in factory and commune, the encouragement of even the humblest worker, the joint discussions at all levels, have clearly released a great reservoir of skills and enthusiasm. Everybody seems to feel they are valuable. The motto "Serve the People" seems to be followed all the time. From this, of course, everything else flows.

M.R.

Melbourne, Australia

A Suggestion

I wish you would write about the Chinese revolution since the year 1921. I want to know more about it and the great Communist Party of China and the great leader, Chairman Mao.

A.M.A.

Talodi, Sudan



